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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

APRIL, 1828.

A SERMON PREACHED AT THE CHRISTENING OF A CERTAINE JEW, AT LONDON, BY JOHN FOXE.

(Continued from page 89.)

And thus much touching the diversity of judgment in the computation of the learned: who notwithstanding, differ not so much in the state and ground of the question. Only the controversy ariseth upon the application of the time: as whether the account of the weeks ought to be referred to the birth of Christ, or to his passion. But what is this to the purpose? This ground-work remaineth yet unshaken, and ratified by most approved testimony of general consent, which appertaineth chiefly to the sentence of the prophet, and the material part of his prophecy: to wit, that no one sentence, throughout the whole Scriptures, doth more manifestly convince your error touching your Messias, and more substantially establish our faith, than this one testimony of the prophet Daniel, wherein the mystery of the seventy weeks most manifestly is here determined, upon that nation and

people of yours. The which same weeks the angel gathering again together, divideth into three several distinct orders. The first order comprehendeth seven weeks: the second, threescore two weeks: the third, one week only, which was the last, and the seventieth in number. In which last week, he signifieth that it should come to pass, that the Holy of Holy Ones should be anointed, slain, and make an end of sin, and sin-offerings appointed in the law of Moses: which things being accomplished, and the full number of years completed and finished, the city afterwards should come to utter ruin and destruction. And because the prophet should the better conceive the very disposition, and distinct proportion of times, in which those things should be brought to pass, the angel doth, as it were leading him by the hand, instruct him by this divided partition of weeks: as if this were the purport of the prophecy.

“For so much (O Daniel, greatly beloved of God,) as thou art so careful and zealous for the estate and safety of thy people, it pleased

Almighty God to hear thee, even in the beginning of thy prayers, and withal to impart his heavenly will unto thee, by me his messenger, sent to this effect, to make thee understand the things that appertain to thy nation, and the whole estate of that kingdom. For the Lord hath so decreed by his secret determination, that this people being now in captivity, shall return again into their native country, and the city and sanctuary shall be restored, and advanced to their ancient dignity and estimation. And if, after the restitution and establishment thereof, thou wilt further inquire of the continuance and durance of the same: and withal what great enterprises, and manifold successes shall happen therein, understand thou: That seventy weeks are concluded, and determined upon this people, which being recounted by the sabbaths of years, or reduced into ten jubilees, will make the number of seven times seventy, to wit, 490 years: for so many years fully shall that commonwealth prosper, until wickedness be finished, all curse of sin be removed, all sin-offerings abolished, and everlasting righteousness brought in, and all things be accomplished, whatsoever were foretold by the prophets and visions: finally, until the Holy of Holy Ones be anointed."

For as the administration of that commonwealth was erected at the first for the Messiah his sake, it could not be, that kingdom utterly to be abolished, before the same Messiah was manifested in the flesh.

I have somewhat declared unto you concerning the seventy weeks. For the better perceivance of the orderly proceedings, and inter-

changed successes whereof, a three-fold distinction of times ought severally to be considered. Namely, seven weeks, then threescore two weeks, and one week. In the first seven weeks, all that intercourse of time is comprehended, that must grow betwixt the laying the foundation of the second temple and building thereof, until the full finishing of the same: for so many years are accounted from the first year of Cyrus's reign, unto the seventh or eighth year of Darius, before the building the temple was thoroughly performed: which will amount to forty-nine years. Again, the threescore two weeks do note unto us, the remnant of the time wherein Messiah the Lord should be born in the city of David, after that the city and temple were repaired and built again, which building was completed in the thirty-second year of the reign of Darius the Assyrian, or Artaxerxes. Now that other one week which remaineth, doth signify unto us the anointing, preaching, revealing, and suffering of the same Messiah: and those other things which were to ensue after his death. In the middle part of which week shall Messiah be slain: to wit, three years and a half after his baptism and anointing. By which death he shall accomplish the mystery of man's redemption, whereof the prophets did so oft prophesy, and prognosticate long time before.

The residue of the week doth appertain to the preaching of the apostles, to the calling of the Gentiles, to the establishing of the covenant with many, to the abolishing of the old circumcision, and external sacrifices of the ceremonial law, to the confirmation of free remis-

sion of sins, and to the performance of the promise of rising again, and life everlasting. All which were of all parts completed, and ended in that last week: that is to say, in those seven latter years, wherein the Messias shall be anointed, slain, rise from death to life, ascend up into heaven, endue his Church with the inestimable benefits of the Holy Ghost, and allure the Gentiles to the free mercy pronounced by his Gospel: which week being added to the former, will make the just number of seventy weeks, to wit, 490 years.

For so many years did the merciful God of Israel, of his unspeakable bounty preserve that nation in peaceable tranquillity, not for any their deservings, but for his dear Son's sake only, which was to issue out of that seed and generation. It remaineth now, that we make a proportionable comparison of the number of those years, with the records of the continual proceedings and successes thereof. First, this is a matter confessed: That the delivery of the Jews from their captivity, was by the proclamation of Cyrus, the first year of his reign, at what time the foundation of the temple was laid, which being hindered with sundry interruptions, was yet at the last brought to full perfection, in the sixth or seventh year of Darius's reign. The temple being thus perfected in all furniture, commission was given at length to Nehemiah, in the twentieth year of the reign of the same Darius, with absolute authority to repair their city again. The same year, in the 25th day of the month Elul, the wall was erected and finished: the whole doing whereof lasted fifty-two days only, as Es-

dras reporteth in his sixth chapter. But houses were not built as yet, as appeareth in the seventh chapter: for accomplishment whereof were allowed twelve years more, as appeareth plainly in the fifth chapter of the same, where you may hear what Nehemiah himself speaketh after this manner: *From the twentieth year (saith he) even to the thirty-second year of king Artaxerxes, that is twelve years, I and my brethren have not eaten the bread of the governor, &c.* So that it is evident, that whilst the city was building, so many years passed over. For so we read, that Nehemiah gave his promise to return to the king and queen, as soon as the work was finished.

Thus much touching the ninth chapter of Daniel: neither is this all that Daniel reporteth of the Messias; for besides this, many other his prophecies do foreshew, and as it were directly lead us by the hand, to the kingdom of Messias, yea, to the very distinct time thereof: as is that of the *Stone, which being hewn out of a great hill without man's hand, smote the image that represented the four monarchies of the world, and brake his head, his breast, his legs, and his feet in pieces, that no place was found for them, but the stone itself became a great mountain, and filled the whole earth.*

But what is the purport of all these things? And first, what is meant by the stone hewn down without hands, and falling from a great hill? what by that striking and breaking the image in pieces? by that huge mountain? by that exceeding increase of the stone into an unmeasurable quantity: the incredible greatness whereof overthrowing all other kingdoms of the earth, should possess the

whole world besides? Whereunto tend all these? what do they import? what do they represent unto us else, than the same which we perceive most plainly was accomplished in the Son of God? who descending from the highest heavens into the womb of a mean virgin, and born of his mother without all carnal knowledge, who alone coming into the world without all aid of natural generation, did vanquish all power and pomp of the world and the devil, by holding his peace only: brake the gates of hell in sunder with suffering only: overcame death with dying only, and purchased thereby an everlasting kingdom of perpetual felicity for his chosen and elect, which kingdom shall endure in unmoveable eternity above, and beyond all other kingdoms and empires of the world. For all other empires standing in most fickle estate, by interchange of elder years, were transitory and vanish away, and with mutual enmity do pursue each other to utter destruction. This only kingdom, raised up without hands by the eternal God, cannot be shivered with any violence, or wear old with any process of time, nor be subdued by any force or policy of man, but with his unperishable perpetuity shall crush in pieces and wear out all other kingdoms, and itself persist nevertheless unvanquishable, for ever and ever. And this so incomprehensible majesty of this kingdom, the prophet doth not in one place alone prophesy should come, nor doth he promise it only, but discovereth also the very minute and instant of time, wherein this kingdom should flourish; so that the commendation, wherewith your Joseph doth so highly advance this prophet, is

not unaptly applied: to wit, that he doth not only foreshew the events and successes of times, (as other prophets do,) but with a most plain view, as it were, doth point with the finger to the time itself, in which all these things should come, that should ensue, &c.

I could vouch out of the same Daniel sundry sentences, many also out of other prophets, to the like effect: for what else doth the whole propheticall history of the Bible, even from the beginning to the end thereof, describe unto us, than Christ Jesu and his kingdom, very base and simple in the eye and judgment of carnal capacity, but to the spiritual beholders most beautiful and glorious? What doth the delivery out of the whale's belly the third day, prefigure unto us other, than the resurrection of Christ? What doth the translating of Elias into heaven in a fiery chariot, signify other, than the ascension of Christ? What doth that brazen serpent foreshew other, than Christ crucified upon the cross? What do the manifold afflictions of King David represent, but the continual persecution of Christ in this world? What doth Moses signify, but a deliverer? Joshua, but the victorious conquest of Christ over all his enemies? What doth the rule and government of Joseph, with a certain royal majesty over the Egyptians imply, but the kingdom of Messias, at whose beck all things in earth and heaven should be obedient and subject? It would require a long discourse to overrun all the mystical sayings of the prophets. I will add hereunto one or two places out of the prophet Malachi.

Malachi being of one mind and judgment, that Daniel and our Paul were of, doth not only foretel

the casting away of your nation, but rendereth also the reason that procured God's wrath against your people. For Malachi and Daniel do both agree in this point: that the utter destruction of that nation was decreed upon by the secret counsel of God, to the end they should become a precedent, whereby the wicked might be forewarned of the severe justice of God: as also for this cause chiefly, by reason that else the vain persuasion, that hath taken root so long in the hearts of the people touching the righteousness of the law, touching circumcision, peace-offerings, and sacrifices, could not be razed out of their minds, if the ceremonial law should continue in her former authority. And therefore it pleased Almighty God to make manifest to all men, that those external rites, shadows, and ceremonies, were not available to procure true righteousness: and that the righteousness of the law was not that pure righteousness, whereunto the promises did direct them. But let us hear the words of Malachi: *I have no pleasure in you* (saith the Lord of Hosts) *neither will I accept offering at your hands: for from the rising of the sun, unto the going down of the same, my name is great among the Gentiles. And in every place shall a pure offering be offered unto my name, for my name is great among the Gentiles, saith the Lord of Hosts.* Amongst many things worthy to be noted in this saying of the prophecy, there are three special observations to be considered: namely, the one concerning you that are Jews: secondly, concerning your sacrifices: lastly, the place itself, where offering shall be made. For the Lord had promised that he would alter and renew every one of these,

to the end he might thereby despoil you of all matter to glory upon: as upon your parentage, your worshippings, yea, your temple itself, your offerings, and sacrifices. And why? because he had determined to make an innovation of them, as ye do here, and to translate them from you to others: which thing the same Holy Ghost doth manifestly set down in another place in like words, by his prophet Isaiah: *Behold* (saith he) *I will create new heavens, and a new earth, and the former shall not be remembered, nor come into mind.* And again in another place: *And the Lord shall kill thee, and shall call his servants by another name, &c.* The words are somewhat unlike, but the sense is all one, nothing differing from the saying of Malachi, *I have no pleasure in you, &c.* Dost thou not perceive in these words, how thou shalt be cast away, thou proud generation? And because you shall know that God will nevertheless not be destitute of a people, that shall glorify his name, though you be clean hewn off from the olive-tree, *My name* (saith he) *is great among the Gentiles.*

(To be continued.)



THE ANCIENT BRITONS, OR WELCH.

To the Editors of the *Jewish Expositor*.

Gentlemen,

WHILST many of the zealous friends of your Society are laudably engaged in exploring the remote corners of the earth for the tribes of Israel, it happens that we have a people dwelling among us, whose national peculiarities seem to pronounce them of Hebrew descent, but who ap-

pear hitherto to have escaped the notice of the Expositor. The people to which I allude is the Welch, the posterity of the ancient Britons; and I heartily wish it had fallen to one better acquainted than myself, both with Welch and Hebrew literature, to bring the subject forward: but though I may not be able to do justice to the subject, I trust the particulars which, without farther preface, I shall lay before your readers, will be considered sufficiently interesting to excuse their insertion in your publication, and that their appearance may stir up some correspondent who is better qualified for the task, either to refute or more fully confirm them.

The first circumstance which directed my attention to this inquiry, was the accidental perusal of a series of papers under the signature of Meiron, first published in the Monthly Magazine for 1796. The object of the writer is to prove the affinity (I may say the *identity*, allowing for the inevitable corruptions arising from local circumstances) of the Welch and Hebrew languages. He proceeds to say (p. 543), that "It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welch; and that there are many *whole sentences* in both languages, exactly the same in the very words." From a column or two of quotations which he brings forward, I select one or two for the satisfaction of your readers:

ברוך אתה יי אלהינו מלך העולם.

HEB. *Baruch attah eîd cloeinu melech hangolam.*

WELCH. *Barwch wytti iâ el-eini maelog y-hwyl-ma.*

ENG. *Blessed art thou, O Lord, our God, King of the world.*

דרכי שאול בול ביתה יורדות אל חדרי מות.

HEB. *Dareci sheol baol bethah ioredeth elchaderi maeth.*

WELCH. *Dyracei sâl buth-hi cawaredeth ill-cadeiriau mêth.*

ENG. *The raad of the grave her house, going down to the chamber of death.*

Those who want more may consult the Magazine (pp. 610—688), and I may add, that, from a comparison of the two languages, with which I have been favoured, it is difficult to meet with a page of Welch in which there are not more words of Hebrew origin, than there are of Saxon in the English tongue.

This circumstance, I humbly submit, is worthy of further investigation, even did it stand alone; but the other coincidences which I am about to bring forward, (though I should not have deemed them sufficient to raise my hypothesis, without this basis to rest them on,) will, I apprehend, be thought to corroborate my view of the subject in no small degree.

2. I shall, therefore, next instance some of the proper names which have prevailed among the Welch; as *Salomon*, of which name, according to Lloyd's *Cambrîa*, they anciently had three kings; *Daniel*; also, *Abraham*, *Asaph*, and *Adam*. And now I may instance *Rice*, or *Rces* (written in Greek Ρητς, see Luke iii. 27), *Davis*, *Jones*, *Lewis*, &c., which are names greatly abounding in Wales, and only later corruptions, as I apprehend, of Jewish patronymics. The final *s* is, I believe, admitted to be, in most proper names, not the sign of the plural number, but of the genitive case, and is one way of signifying the

son of the person, and thus we have—

David's son—David's—Davis.

Jonah's son—Jonah's—Jones.

Levi's son—Levi's—Levis, or Lewis.

Levi, by the writers of the New Testament, is written Λεβί, and also Λεβις, which is the identical Levvis of the Welch, and possibly a corruption of the Greek genitive for the nominative, by a similar process with the above, and perhaps also, Ιωυζς. The other Welch form of denoting a man's son, viz. by the word *ap* as Davis *ap-Rees*, or *Rice*, whence it slides into the word itself, and from *ap-Rice* becomes *Price*, is probably Hebrew also; since the sacred historian tells us that *Ab-ner* is son of *Ner*. *Ab* indeed signifies *father*, rather than *son*, and it would appear from many of their names, that they were in the habit of recognizing a man by the person whom he had for his father; but it comes practically to the same thing as if it literally meant *son*: for we can scarcely avoid saying of him, whom we would speak of as having *Ner* for his father—He is *Ner's* son.

3. Before I quit the subject of names I must likewise add, that Bochart traces the word *Britain* to a Hebrew origin; for Strabo, he observes, calls it Βρεταννικα, which he makes to be a corruption of ברת-אנאך *Barat-anac*. (See Bochart *Canaan*, lib. i. cap. 39, p. 720.)

II. The next coincidence which I shall notice, is that existing between the religion and superstitions of the two nations; previously to my bringing forward instances of which, it is necessary to premise, that learned men have entertained an opinion, that the superstitions of the Britons seem to bespeak some connection with the

East, particularly with Persia. Which circumstance Pliny also noticing (lib. xxx. cap. 4), says that, "Britain may be presumed even to have given the art of magic to the Persian." Claiming the liberty to say, that she may equally be presumed to have *derived* this art from the Persians, the circumstance rather confirms my hypothesis than contradicts it. For supposing the Jews to have found their way to this country in Phenician vessels,—and the Phenicians certainly visited parts of Britain,—the probability of their being acquainted with Persian superstitions is evident. If they had taken refuge in the Phenician cities during the troublous times, which terminated in the several captivities, they would have had abundant opportunities of becoming acquainted with Persian customs and manners; since the multitude of Persians in those cities was so great, as to have created that intolerable oppression, which, according to Diodorus Siculus, brought about the destruction of Sidon. But it is equally probable, that they may have been among those captives, who were dispersed in the provinces of the Assyrian and Persian empires, and when the Jews came to be held in estimation among them, and to enjoy special protection, as must have been the case when Mordecai and Daniel were preferred to honour, may have found their way with the Persians into Phenicia. And I am the more inclined to the latter opinion, from the prevalence of another name celebrated in the Welch annals; I mean *Merdoc*, *Mordyk*, or *Madoc*, as it is variously found; and which I conceive to be no other than Mero-dach, or Mordecai, both which

names have the same meaning, and were likely to be adopted by the more patriotic Jews, in reference to their patron Mordecai; and by the more servile, in adulation of the Babylonian king, Evil-Merodach, or the god Merodach (2 Kings xxv. 27, Jer. i. 2); or as the name signifies bitter, contrite, bruised, it may simply have been adopted by the children of the captivity, in reference to their bruised and mournful condition.

To return, then, to the religion of the British, the following tenets were held by them: 1. They thought it derogatory to the dignity of their deities to resemble them to any form; and the Jews were expressly cautioned against this by Moses (see Deut. iv. 12, &c.), as well as forbidden in the second commandment. — 2. The Britons thought it derogatory also, to worship God within walls, conceiving any temple incapable of containing him; for which reason it is imagined the Druidical temples were without roofs: and the same sentiment was expressed by Solomon, when sending to Tyre for assistance to build the temple, and afterwards at the dedication (2 Chron. ii. 6; vi. 18.) — 3. The Druids taught, that there was a future state of rewards and punishments, together with the immortality of the soul; for Lucan (i. 455) shews that their notions on this head were something more than the Pythagorean doctrine of the transmigration of the soul, as alleged by Tacitus and others; they believed that the soul ascended after death to happier regions; whence he ascribes their readiness to rush upon the sword. And whatever opinion may be entertained as to the obscurity of the Pentateuch upon these subjects,

no one who carefully reads the Psalms and the prophets, can doubt that the Jews had among them the doctrine of a future state. I will mention only Ezekiel xxxvii. 11—14, and Daniel xii. 13, as having prophesied during the captivity.—4. They believed that nothing but the life of man could atone for the life of man; which precept is plainly taught in Gen. ix. 5, 6, Lev. xxiv. 17, Numb. xxxv. 33.

The reader will find these tenets and customs attributed to them by Cæsar, Strabo, Tacitus, Diodorus Siculus, Pliny, and Mela, in the well-known passages which treat of the Britons and Druids. And though some of these writers seem to view Gaul as the great nursery of Druidism, and therefore would assign to it a Cimmerian origin; yet Cæsar, who had good opportunity of inquiring into the subject, declares, that the Gauls derived Druidism from the Britons, and that such of them as desired to study it more accurately, passed over into Britain for that purpose. Should the inconsistency be objected of their holding opinions which were agreeable to the truth of revealed religion, together with idolatrous superstitions, as we shall presently see, it is no more than what the Jews are continually reproved for, and what would naturally be the case among men, who possessed some knowledge of God, and yet were ever prone to fall into the corrupt practices of the nations round about them. The same incongruous mixture of revealed truth, superstition, and notions drawn from Heathen philosophy, may too frequently be observed among ourselves at the present day.

2. To proceed, however, to

their superstition. Pliny notices one remarkable feature in it, which is, their great veneration for the oak. They selected groves of this tree, and performed their most solemn sacrifices under it; they engaged in no religious services without using its leaves, and thought every thing which grew upon it sent from heaven; whence the regard they had for the mistletoe, if it grew on the oak (lib. xvi. cap. 95). I can hardly suffer myself to entertain a doubt where they acquired so remarkable a veneration for this tree, after reading the following passages of Scripture: "For they shall be ashamed of the *oaks* which ye have desired." (Isa. i. 29.) "Are ye not children of transgression, a seed of falsehood, inflaming yourselves with idols under every green tree." —i. e. among the *oaks*—(Isa. lvii. 5.) "Then shall ye know that I am the Lord, when their slain men shall be, &c. and under every thick oak, the place where they did offer sweet savour to all their idols."* (Ezek. vi. 13.)

3. Mr. Sharon Turner, in his History of the Anglo-Saxons, (see note in page 21,) supposes the Druidical circles at Stonehenge to have a reference to the rising of the sun at the solstice, and presumes the circumstance of the Welch term for *right* hand being *south* hand, to have some connexion with it, as it can only be true when the face is turned towards the east. Let the reader

compare with this observation of Mr. Turner, the following independent testimony, extracted from Cruden's Concordance under the word HAND. "The *right* hand commonly denotes the *south*, as the left hand denotes the north. For the Hebrews speak of the quarters of the world in respect of themselves, having their faces towards the east," &c.

III. I had intended to bring forward several other circumstances, but, conscious that I have now largely encroached upon the pages of the Expositor, I shall only instance one or two more of a miscellaneous character.

1. Goldsmith, in his History of England, relates that the Britons fought in chariots, with scythes at the axles; which circumstance, I presume, he has from Mela (lib. iii. cap. 6.), though he does not give his authority. This is a singular fact; for where could the Britons have seen them? or were they the original inventors? Only grant that their ancestors had been at Babylon, or were acquainted with the warlike machines and implements used in the Persian army, and the mystery is dissolved: for Xenophon, in his Cyropædia, when describing the army of the King of Persia, makes particular mention of a species of chariot used by them called *δρεπανηφορά*, *scythe-bearers*, which he says were armed with scythes fixed aslant at the axles, and others underneath, pointing downwards. These were evidently an unusual sight to him and the Greeks, many of whom were so amazed, as not at first to have the sense to open their ranks, and get out of the way of them. (Lib. i. cap. 8, vers. 7 and 14.)

2. One other circumstance, which I cannot pass over, as being

* I am not sure whether this preference for the oak be not a corrupt practice, grown out of certain transactions known to them through their own history, rather than borrowed from their neighbours. (Consider Genesis xxxv. 8, Joshua xxiv. 26, 1 Chron. x. 12.)

notoriously a national feature of the Welch, is the preservation of their pedigree. And to what cause can we with greater probability attribute it, than to their Hebrew descent? since their pertinacity on this head is, perhaps, only equalled by the well-known scrupulousness of the Jews in the preservation of their genealogical tables. The practice identifies itself the more with Hebrew manners, since it is not a private custom; that is to say, I refer not to the mere boast of individual families among the Welch, concerning the antiquity of their pedigree: it was a *national* custom, their genealogy being preserved by their Bards, or Berdhs; even as among the Jews they were registered by the sacred orders. And it is not unlikely, by the way, that the three classes into which the Druidical order was divided, viz. Berdhs, Ouates, and Druids, owe their distinction to a similar division of the Levitical or sacred order among the Jews into Prophets, Priests, and Scribes, to the functions of which the former three greatly correspond.

To conclude. In bringing forward these circumstances, I would not in the slightest degree oppose them to similar hypotheses which others have adduced, for the purpose of proving the ancient inhabitants of other countries to be Hebrew. We may reasonably expect, that the seed of Israel has been sifted into *all* nations; and the Scripture informs us, that when they shall be restored to their own land, they shall spring up from places where they are so little expected to exist, that the Church shall exclaim with surprise at the sight of her children,—Who hath begotten me these? Who hath brought them up? Where

have they been? (Isa. xlix. 21.) The writer in the Monthly Magazine, to whom I have referred, asserts the Irish language to be fundamentally the same with the Welch, though differing greatly in dialect and pronunciation; and that the Slavonic, Breton, and Welch are one language, with but little variation of dialect. I cannot, however, refrain from noticing one circumstance connected with the savage tribes of America, who are supposed, and with great probability, by the writer of an interesting series of papers in the earlier volumes of the *Expositor*, under the title of “The Star in the West,” to be of Hebrew descent. The question arises, if Jewish colonies have ever settled in America, how did they find their way thither? And it is remarkable, that Lloyd, in his *Cambria*, confidently concludes, that America was first discovered by the Welch in 1170, a party of whom having sailed under Madoc, son of Owen, in quest of adventures, finally colonized at Mexico. He brings forward several reasons by which he arrives at this conclusion, and among them the circumstance, that British words and names are used in Mexico, as—*guirando*, listen; the bird *penguin*, i. e. whitehead; the white rock *Pengwyn*; the river *Gwyndor*, &c. But I shall intrude no further than to subscribe myself, Gentlemen,

Your obedient Servant,

ABDIEL.

Reford, Feb. 1828.



T. B—, ON DAN. VIII. 14.

To the Editors of the Jewish Expositor.

Gentlemen,

I OBSERVE that the author of the "Dialogues on Prophecy," part iv. pp. 314—317, censures both Mr. Irving and Mr. Frere, for adopting the reading of 2,400, instead of 2,300, (as it stands in our version of the Bible,) in Daniel's vision (viii. 14). Whilst I think there are grounds for adhering to the latter number, I cannot agree with that writer, when he affirms that in seeking, during the time of Ezra, for the period whence to commence dating the 2,300, "any one subsequent year, during the time that the cleansing was in progress, is as probable as another." Considering that the other prophetic periods, (those of the seventy weeks and 1260 days, for example,) clearly specify some great *public* transaction, from which we are to begin dating; ("the commandment to restore and build Jerusalem," in the one case, the "giving of the saints into the hands of the little horn," in the other;) it appears to me that, by analogy and due proportion, we ought to seek for some equally striking *public* or *national* transaction whence to commence dating the 2,300 years. It is somewhat singular, that the commentators on prophecy have overlooked the COMPLETE RE-ESTABLISHMENT of the daily sacrifice, on the return of the Jews from the captivity of Babylon, as affording the most natural datum. It is remarkable that Mr. Horne, in his *Chronological Index* (vol. iii. p. 38), without any view to the prophetic period of 2,300, expressly declares that this re-establishment

was COMPLETED about the year B. C. 453. He states it thus:

"The Israelites put away their strange wives, B. C. 453. Nehemiah RENEWS THE COVENANT OF ISRAEL WITH THE LORD."

Now if we date from this period, it will bring us to the year of our Lord 1847, the very year, if I mistake not, which both Mr. Irving and Mr. Frere are in search of: viz.—

B. C. 453

A. D. 1847

2300

How solemn a transaction this renewing of the covenant was, your readers may satisfy themselves by consulting Nehem. ix. and x. There is no public transaction in the days of Ezra or Nehemiah, at all to be compared with this for importance or solemnity. It is a grand *national* act, *signed* and *sealed* by the people or their representatives: "And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it." (Neh. ix. 38.)

Neither does it do violence to the sacred text, to date from this period: the words are, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Which may be thus understood: How long shall last the series of events relative to the daily sacrifice, FROM ITS RE-ESTABLISHMENT to the end of the transgression of desolation, which is to give both the sanctuary and the host to be trodden under foot?

In support of this argument I beg leave to observe,—

1. That the question of the

saint is not—How long shall be the vision *from the time* of its being presented to the mind of the prophet; or *from the time* when the Medo-Persian ram was standing by his river, or when the he-goat of Macedonia came against him, or when the daily sacrifice was to be taken away,—but simply, “How long shall be the vision *concerning the daily sacrifice?*” which surely may authorize us to understand it, in its most natural and comprehensive sense, as embracing the period from its *complete restoration* under Nehemiah, to the glorious and final cleansing of the sanctuary by the second coming of the Lord Jesus.

2. That at the time the vision was vouchsafed to Daniel, the daily sacrifice had wholly ceased, by the destruction of the city and temple of Jerusalem by Nebuchadnezzar; the prophet therefore must have understood the taking away of the daily sacrifice predicted verse 11th of the same chapter, to be *future*. But he could have had no notion of any *future* taking away, unless previously assured of its approaching *re-establishment*. It was therefore

perfectly natural for him to connect the events foretold with the idea of that re-establishment.

3. That if he had been required to date from any event but the RE-ESTABLISHMENT of the daily sacrifice, (the natural epocha for him to start from,) that event would have been stated to him, as in chap. xii. 11, where he is expressly taught to date the 1290 days from *the taking away* of the daily sacrifice.

4. That every thing which had been done since the return from the captivity, was but *preparatory* to this solemn covenanting with God, that this is the *last* great transaction of the kind on-record in the Holy Scriptures, and will not have its parallel, or antitype, until the final cleansing of the sanctuary, *when, as if to guide us in the choice of it as an epoch, it is expressly declared, it shall be again repeated.* (Jer. l. 45.)

I humbly throw out these hints for the consideration of those better versed than myself in this important, and at the present moment, awfully interesting subject.

I am, &c. T. B—.

Guernsey, Feb. 2, 1828.

NOTICE OF NEW PUBLICATIONS.

Five Letters on Prophecy; particularly as it relates to the Latter Days and the Future Triumph of the Church of Christ. By the Rev. W. Marsh, A.M. pp. 137. Seeley; Nisbet; Baldwin.

THERE is no subject that excites at the present moment more deep and general interest, than that portion of divine prophecy, which

relates to the future triumph of the Church of Christ in the latter days. When, a short time since, it began to arrest the attention of a few individuals, because it seemed to awaken a spirit of enquiry, and to revive a spirit of controversy, though little that was new challenged the credulity of Christians, and though much that was said and written was only a recapitulation of opinions that had

long since risen and lived their day and were exploded; yet the mooted question was held as a dangerous speculation, and those who were bold enough to do it, were charged with obtruding themselves into things which they ought not, and affecting or attempting to be wise above that which is written.

Notwithstanding the general voice, however, being against investigation, the matter has spread far and wide, and has gained many votaries; and though we disclaim any intention of entering the lists of controversy, or offering a decision upon any of those numerous points which are subjects of dispute, yet we think it right to inform our readers as to the opinions which are advanced by dispassionate and thinking men, since it is recorded that while "secret things belong to God, yet those which are revealed belong to us and to our children."

Mr. Marsh, the author of the publication before us, has collected his thoughts together, and thrown them into the form of an epistolary correspondence, comprising his observations on several important topics, in five letters. This method precludes, of course, a very deep or extensive investigation of the large and varied subject of unfulfilled prophecy, though it is well adapted to the conveying of "a few plain thoughts" on such interesting topics as are touched upon, being

I. The outline of prophecy unfulfilled.

II. The concern which the Jews will have in its accomplishment.

III. The period fixed for the coming of our Lord.

IV. The circumstances which are to attend that great event.

V. The practical use of the whole.

For the outline of prophecy unfulfilled, the author refers to the ninety-eighth psalm as a fair model, thus viewing the redemption of Israel from Egypt as typical of "a deliverance still future, both of Jews and Christians, more wonderful, more extensive, more glorious, and more durable than under any previous dispensation the world has ever witnessed."

Mr. M. considers that "these great events will be accomplished by the Lord himself, by a special divine interposition, and not be brought about by the employment of ordinary means."

In pleasing colours are drawn the consequences and effects of this change of things, and the letter closes with the remark, that "Paradise regained occupies a greater space in Scripture than paradise lost," and anticipates the golden age of the world, when the nations shall learn war no more, when the savage and the tame shall lie down together, and a little child shall lead them."

In the second epistle, on The concern which the Jews will have in the accomplishment of prophecy, noting the division of the descendants of Jacob into Judah and Israel, the letter remarks, that "in the prophecies respecting their future destinies, this distinction is most carefully preserved." From Deut. xxviii. and xxx. arguments are adduced to shew that the dispersion of the *two*, and of the *ten* tribes, "is distinctly recognized,"—that "God will interpose on their behalf,"—that "the promised restoration is applicable

to the whole nation,"—"that the land of Canaan is still insured to them as their possession,"—and "that real piety, emanating from divine influence, will be prevalent among them." All these points are followed up by ample and appropriate quotations from the prophets, and nothing is advanced that is not fully admissible. In combatting the opinion, that the promise of Judah's return out of captivity was fully accomplished in their deliverance from Babylon, the following striking remark is offered:—"When the people came out of Egypt, there were about six hundred thousand on foot that were men, besides children. But when they came out of Babylon, the whole congregation was only 'forty and two thousand three hundred and three score,' &c. (Neh. vii. 66, 67,) not quite fifty thousand. It is impossible, therefore, to consider this diminished number as corresponding with the animated language of Hosea, whose prediction (ch. i. 9—11) of the amazing increase, must refer, not to their return from Babylon, but to their final general restoration." (p. 40.) Certainly no event has yet transpired in the history of Israel, at all commensurate with the distinct and numerous predictions and promises of their return, in-gathering, and vast increase. Isaiah xlix. is quoted in connection with this point with great effect.

But the most striking part of the subject in general, as well as of this letter in particular, is, "the prevalence among them of real piety, as emanating from divine influence. 'The Lord will circumcise thine heart, and the heart of thy seed, to love the

Lord thy God.' That a spirit of repentance shall be poured out upon the house of Israel, is as distinctly promised as that they shall return to their own land. Were their restoration to be contingent on their repentance, and were no provision made to that effect, then indeed would there be some ground for the conjecture, that they never can be grafted in again, seeing that they continue, and, as some think, are doomed to 'continue, in unbelief:' but since the promise of repentance is absolute, (and that it is so reference may be made to Deut. iv. 29,—where the γ may be taken as a conjunctive particle,—as well as Jer. xxxi. 1—9,) no obstacle remains to the fullest accomplishment of all those promises which are yea and amen in Christ Jesus." To the consummation of this our author looks forward with deep interest, and ventures to say, in commenting on Isa. lxi. 7, "In their land they shall possess the double, everlasting joy shall be unto them"—"Then it is, that *they shall constitute the metropolitan city and church of a Christian world*, for Jerusalem shall be the throne of the Lord, and the name of the city from that day shall be, The Lord is there. (Jer. iii. 17, Ezek. xlvi. 35.)" p. 51.

The subject of the third letter is "The period fixed for the coming of the Lord," a topic to be approached with reverence and godly fear. How far the words of our Lord in Matt. xxiv. 36, "Of that day and hour knoweth no man;" and "the times and seasons the Father hath put in his own power,"—how far these passages should deter *any*, not to say curious, enquiry into this mystery, it

becomes us well to consider; and how far the Saviour's reprehension, on the other hand, of not discerning the signs of the times, may authorize a sober enquiry on the point in question, is worthy the gravest consideration, and of the enquiry of the wisest men. Certainly here

"Fools may rush in where angels fear to tread:"

yet when the matter is regarded with a proper sense of its importance, the contemplation of it may be profitable to us, and we may be led to assume an habitual attitude becoming those who wait for the revelation of the Son of man.

That our author is duly sensible of the difficulties attending this grave subject is clear, from the following remark: "The period fixed for the coming of our Lord, is indeed one of those points on which there exists a diversity of opinion. I shall not, however, refer to it in a way of controversy, but simply advance such thoughts as may have been suggested by a careful perusal of Scripture. I take it for granted, that there will be a *personal advent of Christ*. Our Liturgy refers to this continually: and the coming of Christ, to which she directs our attention, cannot by any construction be interpreted as a spiritual or providential coming, but must be considered as a personal advent. *This point will be conceded by all without an objection.* The period fixed for his coming, must necessarily be connected with, and in some measure dependent upon, the purpose for which he comes. This will also be admitted. The purpose for which he comes is, therefore, the first point for consideration; and this, I should say, is to estab-

lish a millennial kingdom." (p. 57, 58.)

Now if by the expression, "This point will be conceded by all without an objection," Mr. M. means merely that our Lord will, some time before the final consummation of all things, make a *personal manifestation of himself*, he is no doubt correct; but if he means that there will be "a *personal advent of Christ, to establish a millennial kingdom*," (see p. 57, 58,) and that "this point will be conceded by all without an objection," he certainly labours under a mistake. Not even a majority of the Christian world would concede this point.

The subject is awakening enquiry, and enquiry is eliciting truth, but the difficulties which present themselves in the way of forming a *complete and consistent system* are such, that some time must be expected to elapse, and more light must be distinctly thrown upon the matter, before this view of it will meet with universal assent.

And the difficulty which arises results from the supposition that the coming of Christ "is to establish a millennial kingdom." For the enquiry naturally presents itself—What shall be *the manner* of this kingdom? The first chapter of St. Luke, 32, 33; the parable of the nobleman going into a far country to receive a kingdom for himself, and to return; Christ's own declaration to Pilate, that "hereafter he should see the Son of man sitting at the right hand of power, and coming in the clouds of heaven," are passages quoted in confirmation of the idea; and they are certainly unanswerable and inexplicable on every other prin-

ciple; still the mind will be incredulous as to the manner of this kingdom—as to the nature of Christ's personal appearance—as to the state of the world at large in general, and as to the bodies of the raised saints whom Christ will bring with him, in particular. This subject is, however, the topic of the next letter, the present confining itself to the period of Christ's second advent.

To ascertain this, the signs of the times are referred to. It is stated, that our Lord's second advent is made to synchronize with the destruction of the great apostacy, when shall arrive the times of restitution of all things, when "God will destroy the face of the covering cast on all people, and when it shall be said, 'Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have *waited for him*, we will be glad and rejoice in his salvation.'" This is a more safe and humble method than fixing *certain dates* when these wonders shall transpire, and which may probably end in disappointment; "For in such an hour as men think not the Son of man cometh." (Matt. xxiv. 44.)

The fourth letter which treats of "the circumstances which shall attend the event of the millennium," is not the least interesting, as it enters into those particulars where speculative enquiries have largely ranged, and where the sacred oracles do not always distinctly mark out our way. The common idea for ages has been, that Christ's second advent would transpire at the close of the millennium. It is here suggested, that very many Christians of the three first centuries expected the second advent

of Christ at the *commencement* of the millennium, a view favoured by Bishop Horsley and other great names. Also the destruction of the apostate Roman empire—the happiness and peace of the Jewish people—spiritual blessings to the whole world—the joyful resurrection of the suffering Church—and the universal honour and glory of our Lord—which several circumstances are supported by a weight of Scripture evidence, which it would be no easy matter to gainsay or resist.

On the spiritual blessings that are to come on the whole world, Mr. Marsh observes, "The kingdoms of the world shall become the kingdoms of the Lord and of his Christ:" and he adds, "Indeed I am not aware of more than one passage (Isa. lxx. 20) in all the Scriptures, that conveys the most distant idea of a partial or nominal conversion of the nations to Christ." (p. 93.) This is a most pleasing idea, but then how does it comport with Satan being let loose after the expiration of the thousand years, to deceive the nations? (See Rev. xx. 8.)

Under "the joyful resurrection of the suffering Church," our author descants somewhat at large on the intermediate state betwixt the period of death and of the first resurrection; and censures the too prevalent idea that Christians seldom look beyond the happiness they expect immediately after death. Every thing is granted that can be required here, but it is urged, that *this is not the great and final reward*. In reference to that intermediate state, the cases of Judas, and of the dying thief are quoted, as well as the much-controverted and celebrated

passage in 1 Pet. iii. 18, 19, relative to "the spirits in prison," which Bishop Horsley considers as equivalent to a paradisaical state. It is a question, however, whether that whole passage is not much misunderstood, and therefore misapplied. What Christ did was performed between the period of his being put to death in the flesh and quickened by the Spirit,* and has no more necessary reference to those who lived in the days of Noah, than at any other period of the world. Noah's name is introduced in reference to what follows, and not to that which precedes. If the punctuation be varied—for which punctuation there is no Scriptural authority—the whole is perfectly clear: "Christ hath suffered the just for the unjust, to bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison, which some time were (or one while had been †) disobedient. Whence once (or of old) the long-suffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is eight souls were saved by water; the like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ." Noah is alluded to, not in reference to the spirits in prison, but in respect of water baptism, the sign of regeneration! The preaching of Christ in the separate state to the spirits there, was not the announcement of salvation, (the word is not *ευαγγελισεν*, it is *ἐκέλευξεν*,) but the proclamation of himself as the mighty God whom

those spirits had rejected, and whose doom he eternally sealed when he said, "O death, I will be thy death;" and then rose from the grave.

Under this same head our author suggests that a resurrection from the dead takes place at the coming of Christ,—that the subjects of this resurrection will be the whole militant Church of Christ, from the time of Abel down to the very advent,—that the Church has hitherto been a persecuted and afflicted Church, and that, therefore, the resurrection of all her members, at the commencement of the millennium, is their peculiar distinction and reward. (See Rev. xi. and xx. 4—6.) The wicked or unrighteous dead live not again till the thousand years be accomplished.

To meet the difficulty which has presented itself to our author, as it must to every considerate mind, viz. as to the compatibility of the state of the righteous dead when raised to life, with that of those who shall live at the coming of the Lord, and who shall be susceptible of instruction, conversion, &c., the following idea is suggested: "It does not follow that the risen saints, during the millennium, shall be permanently fixed on the earth: doubtless they will have their proper abode in the immediate presence of their Lord, and be engaged in his appropriate services. Yet at times they may become as visible to this earth, as the angels to the patriarchs, and their visits much more frequent. Why should they not occupy the *new heavens*, while the converted inhabitants of the world occupy the *new earth*?" (p. 110.)

We offer no comment on this idea, but merely transcribe it to

* See Bishop Horsley's Sermon in locum.

† See Bishop Horsley.

shew the opinion of our author on this very difficult point; but at the same time we would suggest, whether it would not be best to refrain from an attempt to reconcile difficulties in the absence of that information, without which we are in danger of running into unauthorized conjectures?

This series of letters closes with one, the subject of which is "the practical uses of the whole." These we briefly enumerate. The first is,—

"To awaken the unbelieving and profane.

To convince thoughtless and false professors.

To direct the Church in her appropriate duty.

To animate the believer in his Christian warfare."

Under all these heads reflections most pious and judicious are offered, and with all our doubts and misgivings, we cannot but cling to the subject, and dwell upon it with pleasing extacy. And the perusal of the following remarks will bespeak the attention of our readers to the topic, and lead them to indulge in all those delightful scenes which are here represented:—"Then," referring to the Saviour's coming, "shall faithful ministers find their converts to be their crown of rejoicing; then shall every man receive his own reward according to his own labour; then shall true believers meet all their departed friends, and have a full display of the glory of their beloved Lord; then shall they that are wise shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Before the close of the last letter, our author touches upon the

reward of works. On the text, "He will reward every man according to his works," he says, "As the *justice* of the Most High will be exhibited in the final condemnation of unbelievers, and his mercy manifested in the salvation of believers, so will the *equity* of the Divine procedure towards his servants be made to appear in that day. In what particular way and form this will be manifested, it may not be so easy to determine. There may be a difference of capacity," &c. (see page 133,) and then adding some sensible observations on the subject of justification by faith, and shewing how this is perfectly compatible with St. James's "justification by works," and asserting that man is justified *freely* by God's grace, *meritoriously* by Christ's obedience unto death, *instrumentally* by faith, and *declaratively* and *evidently* by good works; he adds, "and not only so, but our *reward* in the kingdom of our Lord and Saviour will be proportioned to our Christian sufferings, Christian dispositions, and Christian services," &c. &c. Our author's opinion as to the nature of these rewards is not stated. The only scriptural clue to it is Luke xix., in the parable of the talents. To him who had rightly appropriated his ten talents, it is said (ver 17), Because thou hast been faithful in a very little, have *thou authority over ten cities*. This idea is exactly consonant with a state of millennial terrestrial blessedness, and if this be what is implied,—and there is no reason to think it is not—how it agrees with what our author says above (page 110) of the righteous raised dead occupying the new heavens, and only *occasionally visiting this earth*, we

do not see. On this earth, it is maintained, that our Lord's kingdom is to be established; therefore, if the saints are to be rewarded here, is this quite consistent with their dwelling in the new heavens, till the grand consummation of all things?

The following quotation from a sensible writer, long since numbered with the dead, upon this question, shall close this article:—"There will be two distinct resurrections of the dead—first of the just, and secondly of the unjust; which last resurrection of the reprobate, will not commence till a thousand years after the resurrection of the elect. In this glorious interval of one thousand years, Christ will, I apprehend, reign in person over the kingdom of the just: and that during this dispensation, different degrees of glory will obtain; 'and every man shall receive his own reward, according to his own labour.' This reward, though temporary, will, surely, be more than equivalent to every thing we can be enabled to do or suffer for God, during the short span of our present life. And yet though the reward will vastly transcend the work; still, between temporal obedience, and this temporal recompense, there is some little proportion: whereas, between temporal obedience, and the eternal weight of glory, there is no proportion at all. And to me it seems very clear, that, whatever difference of bliss and honorary distinctions may obtain, during the millenary state; I am inclined to think, both from Scripture and reason, that in the heavenly glory which will immediately succeed the other, all the saints will be exalted to an equality of happiness, and crowned alike. Upon

the whole, I give it as my opinion, that the reward of the saints, during the personal reign of Christ upon earth, will be greater or less, in proportion to their respective labours, sufferings, and attainments: but that, seeing they are loved alike, with one and the same everlasting love of God the Father; that their names are in one and the same book of life; that they are all justified by the same perfect righteousness of Christ; redeemed and washed from all their sins in the blood of the same Saviour; regenerated by the same Spirit; made partakers of like precious faith; and will, in the article of death, be perfectly (and of course equally) sanctified by divine grace; for these, and other reasons that might be mentioned, I am clearly of opinion, that, in the state of ultimate glory, they will be on a perfectly equal footing with regard to final blessedness, both as to its nature and degree; and, as the parable expresses it, 'receive every man his penny.'"

We recommend Mr. Marsh's letters to the careful perusal of our readers, and as calculated to awaken and assist enquiry. We offer no decided opinion upon those points which may be considered matters of controversy. In noticing publications which are connected with the subject of our labours, and which, by reason of what God is doing in the world, is becoming daily more interesting, we undertake merely to make a report—to compare the author with himself and all his views with the particular system he aims to support, that all things may be proved, and that we may "hold fast that which is good."

PROCEEDINGS OF THE LONDON SOCIETY.

PRUSSIAN POLAND.

LETTERS FROM THE REV. J. G. G.
WERMELSKIRCH.

WE have before us a series of letters from the Rev. J. G. G. Wermelskirch, the missionary of the London Society at Posen, and other friends of the cause at that place. The correspondence, which extends from the beginning of June in last year, to the October following, is too copious to be given much at length, and we are obliged to confine ourselves to those particulars which appear most interesting.

We have first to notice a letter from the Committee of the Society established at Posen, for the promotion of the Jewish cause by the means of schools, and here there is much reason to rejoice in the accounts given of the formation and progress of a girls' school, which on the 6th of June last had ninety scholars; whilst a boys' school was also in preparation.

Mr. Wermelskirch, in his letter of the 4th July, gives additional particulars relative to the schools, and mentions a visit which he made to those established by the Government, for the education of the Jewish children, and relates his conversation with different Jews. We extract as follows:—

Conversations, &c. with Jews.

I attended, in the beginning of April, the annual examinations of the three Jewish schools established by Government, to which the teachers had previously invited me. I was pleased with the progress the scholars had made, and I was received very respectfully by some of the first Jews in rank. I had profitable conversations with several, and especially with

one, who is considered among the Jews a very orthodox and learned man. Besides the visits of these teachers, I have had several from a young man, who is preparing himself for the situation of schoolmaster. Except his vanity, he pleased me very much, and gave rather satisfactory replies to my questions. The nature of the sacrifices under the Mosaic dispensation was the chief topic of our conversations.

Another young man, who visited me frequently during last winter, still comes to me occasionally. He is infected, however, with infidel notions, and hence our conversations have constantly turned to the subject of religion abstractedly considered.

The mother of a family consisting of six persons, together with her friend, who had been both studying midwifery, came to me, when they had finished their course of instruction, professing a desire to be baptized here, if they could be instructed in a few weeks. But as I could not take them on such terms, they went away. The Lord grant that they may meet with a pious minister!

Two young men, the one a surgeon, and the other belonging to a bookseller's shop, the first of whom has attended our service from the commencement, have expressed their desire to become Christians, and begged for a few lines to a minister in Berlin to instruct them, whilst they remain there to perfect themselves in their professions. Of the arrival of the former, my friend in Berlin has already informed me.

Another young Jew has come from a neighbouring place to receive instruction; and the testimonials in his favour, and his good conduct are such, that I would willingly have commenced reading with him immediately. As he cannot, however, support himself at present, he is gone back to his native place, with the intention of returning in the autumn.

A few days before this I was visited by a Jewess of . . . She told me she

had been married, and afterwards been forsaken of her husband; in consequence of which she formed an illicit connection with some one who called himself a Christian, and who holds a respectable situation. As is usual in these cases, he now cares nothing for her, or the child he had by her: her request was, to be instructed and baptized, as she hoped, that on her becoming a Christian, that he would marry her. I did my best to deal faithfully with her, in every respect, pointing out to her the wickedness of her own conduct, as well as the mercies of our Saviour.

Three years ago a Jewish teacher addressed the Society here, requesting instruction in Christianity. He wished to study divinity, and finding this could not be accomplished, he went to Hungary to get support, hoping to realize some money by tuition. He lately called upon me, saying, that he was unable to support himself during the time of his instruction, and that still he wished very much to embrace Christianity. He said he hoped we would assist him in studying theology. I explained to him all that was necessary, and requested him to weigh the whole matter well; but I have not seen him since.

Mr. Wermelskirch proceeds next to mention that his preaching has been as well attended as before, and crowded with rich and poor, learned and unlearned, children of God and children of the world, Jews and Christians, Protestants and Catholics; and he adds, in relation to the schools—

Schools.

The number of children at the school, requesting to be admitted and coming for a day or two, increased rapidly to 160; but it soon decreased, in consequence of the attacks of the rabbi and his orthodox disciples, to eighty or ninety. Now we have from fifty-five to sixty girls, and only two boys, who regularly attend. Last week the rabbi had stuck up a paper on the door of the synagogue, declaring that who-

ever sent their children into the missionary's school, and got them, as it were, baptized, committed a great sin. The children, notwithstanding, with a few exceptions, continued coming, and their parents assured us, that they would not take them away, knowing that their children were taught nothing bad. Some even said that they would go to the rabbi, and state that the school was a good one, and that he ought not to preach against it. One woman, indeed, pressed Mr. Hartmann to go and speak to the rabbi. Having already determined in my own mind to visit him, I went myself on the following day, but found him much irritated, when I mentioned the school. I then went to the woman, and to another very respectable man, and told them the rabbi's feelings about it, and exhorted them to continue their children with us, if they were convinced in their own minds that the children were not led astray; for there is no ground at present to hope that the rabbi will countenance the school. Some wicked boys circulated a report, that those who persevered would be beaten and pelted with stones and dirt; and the other day a party of them actually waited before the door, and saluted the poor girls with a shower of stones, but the assistant teacher having happily come down, saw them; he caught some of them, and threatened them with the police. We have ordered an officer to stand at the door for some time, to prevent mischief.

We have great reason, however, to rejoice, for we have more children than the Jewish teachers who are paid by Government, and we enjoy more of the love and confidence of the Jews in general than they do. Formerly, when our plan was not quite arranged, the hours for attendance were from nine till eleven in the morning, and from two till four in the afternoon; but now the children come at eight, and stay till twelve in the morning, and from one till five in the afternoon. The first class is instructed during the week five hours in writing, five hours in arithmetic, five hours in German, three of which they read

in the Old Testament. Until lately, Mr. Hartmann, the two missionaries of the Edinburgh Society, and myself, gave the lessons; but now we have an assistant-teacher and a school-mistress. There is, moreover, a school in the evening from six till eight, attended by grown-up girls, about twelve in number, where Mr. Hartmann instructs them in reading, writing, arithmetic, and the history of the Old Testament. It may prove a great blessing to those girls and their friends, for even some of them have imbibed infidel notions. Besides this, some boys, already put apprentices, have applied for an hour every day, from nine till ten in the evening; and if they come, I shall endeavour to meet them regularly, and instruct them.

By this statement then, you will see that we have been constantly and very busily engaged; yet the trials we have been called to endure, made us fight the battle perseveringly, knowing that the children's progress would insure the continuance of the work. But we have also had encouragement from different quarters: and I mention especially the Princess's unabated protection and countenance; as well as the kindness of the President. When I paid my respects to the latter, he expressed not only his approbation of our proceedings, but assured me of his willingness to assist in every way possible. The kind reception I met with the other day, from the Superintendent of Schools in this province, and the Counsellor of the Consistory, is also very encouraging.

The baptism of a respectable young Jew from Prussia is thus related:—

Baptism of a Jew.

Our new brother's name is ———, of the age of twenty-seven. He was born in Old Prussia, where his father, step-mother, and sisters, are still living.

His parents being opulent, gave him a very good education, and his elder brother having served under Napoleon, was enrolled in the Prussian army, was advanced soon to a Cadetship, and indeed he got on so well, that he applied

to pass his examination for Lieutenant. It was then told him that, according to the King's command, he could not be Lieutenant unless he became a Christian. This idea he spurned, and consequently he left the army.

Being a good mathematician, he soon after obtained the situation of Conducteur in the General-Commission of Bromberg, and there, I am sorry to say, imbibed infidel notions. In this unhappy state of mind he once met Mr. Hændes, who by the grace of the Lord cast, as it were, fire into his bosom, which roused him, and led him progressively to seek the truth. A second meeting excited in him the wish to be baptized. This wish having become known, by the command of the Ministerium, he at length resigned his situation, and began to study Christianity.

He consequently proceeded hither, and being introduced by a Christian friend, requested me to instruct him, relating the above particulars at length, and in a spirit that gave me a very good opinion of him. This took place on Saturday, the 10th of February, immediately after the service, which he had attended; and from Tuesday, the 13th, till last Saturday, the 7th of July, he has, two weeks excepted, come to me regularly every day in the week, except Saturday and Sunday, for a full hour. Although he sometimes made objections, especially as to the divinity of the Saviour, and had to overcome many difficulties, I believe that he has received all the most essential parts of divine truth, and that the truth has made a deep impression upon his heart. I confess, that in my own estimation he is not yet what he ought, and what I wish him to be; but I believe that the Lord will continue the good work in him; and I would humbly hope and trust, that he will one day be seen before the throne of grace, as our crown of rejoicing.

Having on Saturday afternoon fervently prayed with him, we went at four o'clock to church. I preached from those comprehensive words in Proverbs xxiii. 23, "Buy the truth;" shewing, after a suitable exordium, the truth, that Jesus is the Christ, ac-

according to the whole contents of the Bible: and that Jesus has redeemed us from sin; and delivered us from the grave. And I exhorted my hearers earnestly “to buy it,” on account of its consequences, that there would be evil in rejecting, and good in receiving it; inasmuch as the embracing of it was commanded of God. I enjoined them to search and see if it suited the wants of the heart; and to seek the Divine blessing, to be able to find the truth. Mr. Bornemann afterwards performed the rite of baptism, and Major von Bünting, Dr. Cohen, and myself, stood sponsors. The service lasted till six o'clock.

The following particulars of a short missionary tour, by Messrs. Wermelskirch and Hartmann, are not without interest. They are communicated in a letter dated Posen, July 31, 1827.

Schools.

We set out on Monday morning, the 23d, at six o'clock, and about nine reached Morawana Goslin, a small town, partly inhabited by poor Jews. We had a little conversation with the innkeeper, who expressed his regret that the missionaries (Ball and Hændes) had passed by them, though they had stayed in almost every town in the vicinity. We proceeded on to Rogasen, where we had some conversation with the postmaster concerning the labours of Ball and Hændes, who were there for some time. We also spoke to two Christian women about the one thing needful, and especially upon the walk becoming us as professing Christians. We also saw the husband of the young woman who came here recommended by B. and H. to learn midwifery, and we found, to our joy, that affliction had prepared him for the reception of the truth. We thence went forward to Margonin, where we had a short but pleasing intercourse with the burgomaster, and reached Samotschin in the evening.

We remained at Samotschin till Thursday morning, and were truly refreshed by the conversation of some Christians there, who are a light in

the Lord. We called upon the sub-rabbi, but we had no conversation with him, as he was engaged in drawing up a matrimonial contract! but we had long conversations with two other Jews, the one a merchant in affluent circumstances, the other a poor tailor, of a very intelligent mind. They are both well versed in the Scriptures of the Old and New Testament, and are diligently enquiring after truth, and fully convinced that Jesus, our blessed Lord, is the Christ and the Son of God, who will save them with his salvation, if they feel deeply the wretched condition of a sinner, and embrace the Gospel of his peace. With the first of these we conversed also about establishing a school, and found the state of things to be thus: the synagogue was desired some years ago by Government, to provide a well-qualified teacher, or to engage one, in failure of which they were required to send their children to the Catholic or the Protestant school. They desired to send them to the latter, and signed a paper to that effect. The schoolmaster, however, is both an ignorant and an unbelieving man, and the assistant he is likely to get seems a greater infidel than himself, for the students of the seminary in Bromberg, where he was educated, are most glaring and shameless infidels, denying the fundamental points of Christianity, and maintaining publicly, with our great infidel Bahrat, that our Lord, after waking from his sleep, went over a great mountain into another country, and that his disciples upon this declared that he had ascended into heaven. The Jews have agreed to send their children to him for an hour or two every day, and to continue their private tutors at home. No good can accrue to our cause from this arrangement, and the rising generation is left quite unprepared for Christianity. Would it not, therefore, be advisable for us to establish a school, if the Government permit, as the Jews are willing to send their children to us?

On Thursday morning we returned to Margonin, and called first upon Mr. Weisse, an old and well-disposed minister, to whom we communicated

our plan. He approved of it, and promised his assistance. We then conversed with our friendly burgo-master upon the subject, and were assured by him, that, as the Government had given the same directions as at Samotschin, and ordered that the Jews should send their children into the Protestant school, we should have to encounter no difficulties, as probably the Government would rejoice at it, and the Jews would in all probability send their children, as they were too poor to provide them with teachers.

We went forward to Rogasen, where we arrived in the afternoon, and had some good Christian people with us for an hour. We found them, however, inattentive to the sacred Scriptures, and indulging in dreams and resting on visions, which we, of course, tried to check, recommending them to the Scriptures for instruction, and requesting them to seek the evangelical signs of adoption which the sacred Scriptures speak of.

Schools.

The effect of the rabbi's enmity against the schools, which has before been noticed, seems to have produced a result which he did not anticipate. The following communication from the School Committee, relates the circumstance we refer to:—

“We lament that the rabbi, who had raged against our school for some time, succeeded in decreasing our number of regular scholars from seventy to twenty, by adding to his other threatenings, that “The poor who sent their children, should forfeit their weekly support; and those who held any office among them, should be deprived of it:” and also that “The poor should have no medical attention given to them; and that they should not be buried in the Jews’ burial-ground:” and further, by refusing to perform the marriage ceremony for a young woman who attends us in the evening. He sent for the parents, and tried all he could to induce them to take away their children, and though he succeeded with some, others

told him decidedly, that they should not take them away. To one mother, for instance, who told him so, he replied, that she had better pray for the death of her children; she rejoined, “That I ought to have done before they had learnt any thing; but now I will pray for their life.” In short, the hearts of many, and their good opinion of the missionaries, have been made known, so as to quicken the hope that there is a stir among them. What a contrast does all this afford to former times, when the rabbies were all in all! What a striking coincidence with the times of the Reformation from the Church of Rome! And what an encouragement is it to ourselves, to find the number of scholars again daily increasing; to see old ones return, and new ones added! The rabbi said the other day, that he was fretting himself to death, on account of the missionaries! Our number at present is thirty-one, and would be forty, at least, if all attended, but some are kept away by illness, or want of clothes, and other circumstances.

It behoves us then not to faint; we know we are doing the will of God, in carrying on a good work, and we have the promise that “all Israel shall be saved;” a promise made by Him who hath said, “Though the mountains should depart, and hills be removed, my kindness shall not depart from thee, neither shall the covenant of my peace be removed.”

The public preaching of the Gospel by the missionaries at Posen, seems to have been much blessed both to Jews and Christians: and to have given rise to some interesting communications with the Jews. We take the following particulars from Mr. Wermelskirch's letter, dated Posen, Oct. 2, 1827:—

Some of our sermons lately seem to have had a very good effect. Especially one on the cause of the Jews' present dispersion, and another on the angel of the Lord accompanying Israel through the wilderness. The

latter has completely silenced many gainsayers. I am thus confirmed in my opinion, that if we wish to convince the Jews of the divinity of the Messiah, or of the plurality of persons in the Trinity, we ought to study this point. Some Jews from a neighbouring place expressed their pleasure in finding the Old Testament thus publicly explained, and said they wished they lived here, so that they might attend regularly.

Among the Christians the word has also been blessed; several conversions from darkness to light, and from the power of Satan to the living God, have of late come to my notice. This would at any time have been a source of great joy, but peculiarly so at this time, as my mind was depressed with the idea, that though the Gospel was preached to the best of my ability, and the attention all that could be wished for, yet the signs which I hoped to see sooner or later, of the divine operation, did not appear, and no real work of God was manifest. Let us pray for those who hear, that they may grow in grace and in the knowledge of God our Saviour, and that many more may be added to their number, to be our crown and rejoicing in the day of our Lord Jesus Christ.

I have constantly had visits at my lodgings. I mention one Jew of this place, who repeatedly confessed that he believed our Lord Jesus to be the Messiah, and requested to be instructed, with his two boys. But perhaps his relations have heard of his intention, or something else has kept him back, for I have not seen him for some time. The teacher already mentioned, who lives in . . . , has told me that he knew Messrs. Wendt and Hoff, when at Dantzic in 1822, and observed that he could not receive the New Testament, because it applied passages of the Old Testament to our Saviour, which could not possibly belong to him, such as Isa. liii., which refers only to Hezekiah. It gave me great pleasure, however, to see his confidence abate by degrees, and to hear him at length confess that the chapter could not refer to Hezekiah,

and to observe how his attention was arrested, and the apparent change of mind which took place when I explained it to him, and to receive his promise that he would study it at home, and tell me the result. A reference to Gen. iii. 14, 15, rather made him blush, for he asserted that זרע—seed—was a feminine, when certainly it is masculine. (See Gen. iv. 25, זרע אחר.) Characters like him, however, are not very promising, for they generally read some of our great infidel writers, and imbibe their poison. The shortest way, therefore, is to reduce them to a dilemma, and beat them upon their own ground, as our Lord did the Pharisees and Sadducees, for they are blind leaders of the blind.

One of the teachers of this place sat one afternoon a long while with me. He complained of having few scholars, and shewed a bitter spirit against the other schools, and indeed, in a disguised manner, against our's also, considering their existence the cause of it. I am sorry to say that I am growing tired of him, having conversed with him numberless times upon the one thing needful, and gained nothing but the old vague answers.

The Proselyte has made the acquaintance of saddler N—, and sent him to me, as he wished to buy a Hebrew Bible. The price was, however, too high for him. We had, notwithstanding, a long conversation, during which he evinced rather a light childish mind, but he confessed, with much earnestness, his full belief that our Lord is the Messiah, and assured me, with much apparent sincerity, that he should with his wife, embrace the Gospel, as soon as his very aged parents were dead. He was led to his conviction by residing with a saddler in Sweden, who was a Moravian, and by going to their meetings, and frequenting the service here.

The other saddler, whom I have so often mentioned, has damped my hopes again, upon a late visit. That our Lord is the Messiah he believes; but that he is the Son of God, and that he sits now on the right hand of

God, reigning and waiting till all his enemies be made his footstool, he cannot receive as yet. The sermon I preached at the Conducteur's baptism, had great weight with him, and seemed to have effected much, but he cannot yet confess that the Saviour is Lord and God. He continues, however, to come regularly to church, and hence we may hope he will one day be fully convinced of sin, and then seek that Great High-Priest, who cleanses from it.

The Jewess from R——, whom I saw on my last journey, came hither with her husband, but she went back without taking instruction, as she could not obtain the pecuniary assistance she wanted. A Christian friend, who has seen her since, told me that she intended going to Berlin.

A Jew of this place, whose father was sub-rabbi, got a New Testament from M'Caul and Becker, when they were here the first time: he read it privately, and received some parts as truth. A year or two afterwards he set out to travel as a hawker, and after visiting Mecklenburg, Hamburg, and Holland, came last year to Dusseldorf, and meeting some proselytes of Count von der Recke's Institution, he was prevailed upon to accompany them to Dusselthal. He consented to stay for some time, worked a little in the garden, went to church with the rest, and attended the lessons which Mr. Schmidt gives to the children and proselytes, and determined finally to embrace Christianity. But as he could not learn the trade he wished, he listened to the insinuations of a hypocrite, and resolved to turn Roman Catholic; he therefore left the Institution, and proceeded directly hither, it being his native place. Having attended at our service on Saturday, he called upon me, and spoke in such a way, as to satisfy me that he must have been with pious Christians. He afterwards told me his whole history, said that he was sorry he had left the Institution, and was anxious for further instruction; and he requested me to exercise my influence with a tradesman to take him an apprentice. I have written, however, to Mr. Schmidt for an account of his

conduct at Dusselthal; and I allow him in the mean time to come daily for instruction. If his conduct continue as it is, and the account from Dusselthal be satisfactory, I shall take care to find a master for him, and to receive him, after a due trial, into the Church.

Brother Hændes, during his stay in R., conversed with a young Jew who frequents the Gymnasium here, and found him willing to hear of the great things which God has done for our salvation: finding that he wished for my acquaintance, and had been at church, he sent him to me. He has for more than a month come four times a week, when I have read English with him for a short time, as he wants to acquire the language, and have afterwards conversed with him fully on the great question between us. He is a very clever and promising young man, and his convictions evidently increase upon him. Another young Jew from this neighbourhood, who went to Berlin to learn the trade of a whitesmith, fell in with some proselytes, who made a deep impression upon him, so that he had almost determined to turn Christian. His Jewish friends, hearing of this, prevailed upon the Police to send him his passport to return home. Meeting the one I have just mentioned, they soon became friends, and both came to me, with a request to instruct him with the other, which I promised to do, provided my enquiries respecting his conduct at Berlin were satisfactory, and that he would engage to learn a trade. A master would be willing to take him in a few weeks: he now comes for instruction every day, and to fill up his time learns writing and arithmetic. Hitherto I am pleased with him, and I hope the account from Berlin concerning him will also be good.

The Conducteur continues to visit and read with me, and confirms my favourable opinion of him. His brother, who was in England, and attended the service at the Episcopal Jews' Chapel, came to church on Saturday, and called upon me on Sunday with him. I happened to preach on "the day of atonement," and my observation

that, as there was now no high-priest among the children of Israel, they could not obtain forgiveness of their sins, struck him forcibly. He approves of the step taken by his brother. His father, soon after the feast-days, is to come also on a visit.

In the latter part of his letter Mr. Wermelskirch mentions an important fact relative to the Jews in the Netherlands. He says that according to a late regulation, whoever desires to hold any office among them, or in the synagogue, is now obliged to undergo a public examination, to ascertain his competency, before he can be admitted to his office.

Rationalists.

He adds the following information relative to the Rationalists, or deistical Jews:—

A late disputation, held in Leipsic, upon the question, *That the Rationalists of the present day are the old Naturalists, and the enemies of revelation*, has caused a great sensation, and may lead to very momentous consequences. The whole system of the Rationalists is brought before the public in a printed address. The Rationalists are much enraged. Professor Krug, their great champion, has been completely beaten by the pious disputant Dr. Hahn.

GERMANY.

EXTRACT OF A LETTER FROM MR. J. D. MARC.

THE following is an extract of a letter from Mr. J. D. Marc, dated Offenbach, Dec. 1, 1827:—

The controversy among the Jews, which begun as I wrote to you, is going on, and I hope it will not cease till truth shall have triumphed in Israel. When I find an opportunity, I will send you all the printed papers relative to it.

The following anecdote is a striking fact, though much stress

cannot be laid upon it in respect of the evangelical views of the person whom it concerns.

A Jew related to me the following circumstance, and there is no reason to doubt of the truth thereof. Mr. Weissenburger, supposed to be the richest Israelite of Manheim, had his children trained up in the Christian religion, and instructed by the Rev. Mr. Karbach, who is esteemed a real evangelical minister. The same is now done by many Israelites, who are indifferent to all religions; this was regarded as a common case. Last summer he went to Langenbrücken, a watering-place. Suddenly he was taken very ill: he sent directly to the next place, where a Protestant minister was, in order to be baptized. As this minister could not come quickly enough, he desired to be baptized by the Roman Catholic priest of the place, which was done. He had just time to appropriate a sum of money for the poor of this place, and then passed into eternity.

NETHERLANDS.

LETTERS FROM REV. J. C. REICHARDT.

THE following letter contains an interesting account of Rev. J. C. Reichardt's proceedings during his temporary residence in Holland, and of his intercourse with Mr. Wolff, when he visited that country. It affords a new proof of the benefit arising from a spirit of patient perseverance in missionary labours. He writes from Ruhrort, under date Aug. 9, 1827, thus:—

In my last letter from Amsterdam of the month of April, I communicated to the Committee an account of the way in which it had pleased the Lord to bless my labours, during my stay in Rotterdam and the Hague, and how I there, in spite of the many hindrances which ignorance, superstition,

and unbelief, had thrown in my way, and which rendered every precaution highly necessary, was enabled, on my departure, toward the end of March, to entertain the most satisfactory and cheerful hope, that my exertions had not been in vain, but had paved the way to future usefulness, should it please God to station me, or any other of his servants, in this part of his vineyard.

On my arrival in Amsterdam, on the 1st of April, intending to remain there the whole of the month, no pleasing prospect presented itself, but on the contrary, the same difficulties which I had just encountered in Rotterdam, met me at every step; neither did Christian friends, whose advice I sought, give me the least hope or encouragement in this dilemma. I resolved, however, by God's grace, to remain firm by his promises, to be discouraged by nothing, however inauspicious, but to seek, by repeated efforts, to mix with the Jews, and with patience to wait for the period when the Lord might open a door whereby I might put in a word in season, and make known Christ, the anointed of the Lord. But my doubting little faith was soon reprov'd, and the truth of Holy Writ evidently demonstrated, that with the Lord all things are possible. But, alas! how difficult it is for the servant of the Lord, feeling for the slumbering state of Israel, and wishing to communicate to him the glad tidings of salvation, to remain inactive until he shall be able to impart his joyful message, being so anxious to make known to all what he himself feels. However, I could not suppose it difficult, to come in contact with the Jews, since this city contains about 22,000, that is, 19,000 German, and 3,000 Portuguese Jews.

The first interesting acquaintance I made was Mr. M——, whom I found a well-informed and worthy man. He strictly adheres to the Mosaical and prophetic writings, as the foundation of his faith; but the Talmud, though he esteems it as a book, from which many useful things may be learned, he rejects as a revelation coming from God. An inquiry after a

copy of the Pentateuch, translated by this gentleman into the Dutch language, accompanied with the Hebrew text and the Commentary of Rashi, procured me his acquaintance. This translation differs little from that of Mendelsohn, it has the sanction of five of the principal rabbies, and doubtless would be universally received into their schools and synagogues, did not the price of 15fl., or £1. 5s., render it impracticable. The remaining books are translating, and will be published by degrees.

On the purchase of this translation, Mr. M—— presented me with a Hebrew work in two volumes, which he requested me to accept as the present of a Jewish Society, called Toëleth, whose object is the cultivation of the Hebrew language. This Society meets weekly, and transacts all its affairs in the Hebrew language. On receiving the books, which contained narratives, essays, parables, anecdotes, riddles, poems, &c., a receipt for them was requested, instead of which I wrote the Committee a Hebrew letter to the following effect:—

“Grace and peace from Jehovah our God, be multiplied upon the Members of the Committee of the Society Toëleth.

“My heart rejoiceth within me, hearing with my ears of your good Society, which you have established to make deep the knowledge of the holy language, and seeing with my eyes those books written and published by you in that language. Ye have well done in that ye have done, and conferred a great favour upon me, in giving me those books Toëleth; and with great joy I have received them both from the hands of the esteemed and learned Mr. M——; and I thank you, my brethren and friends, for this present, and I bless and congratulate you all, who have entered upon this work. And now may the Lord bless your undertaking, and rouse and stimulate by it all the children of Israel to read, examine, and comprehend the law, and the prophets, and the psalms, in order to draw from them wisdom and understanding. For by this wisdom will

the children of Israel learn to seek that God, from whom they are departed. Then will the Lord return unto them in grace and peace to forgive them all their sins, and establish with them that new covenant, according to which he will renew and sanctify each heart, and again build Zion for his great and holy name. Yea, then will he speedily come to fulfil all those great and glorious promises, which he promised to Abraham and his seed after him. But you, ye children of Israel, my friends, proceed under the blessing of the Lord to benefit your brethren by the work of your hands; only see and remember, that in every thing ye do, ye give the glory unto God.

“C. REICHARDT,

“A stranger to Israel according to the flesh, but according to his belief in the Word of God, a son of the covenant and a son of the believing Abraham.”

This letter, which I delivered to Mr. M— in the presence of some of the members of the Committee and other Jews, was immediately read with much approbation, and procured me some influence with the Jews, by which I congratulated myself, in the humble hope of finding a door of entrance to the better informed Jews of this great city. I sought by my visits, from time to time, in my conversations upon common subjects, where it was advisable, to introduce points relative to salvation, and had the pleasure to find in this man a pious, honest, and tolerant Israelite, but who still persisted in the false delusion, that a man without the mediation of Christ, could be saved only through a firm confidence in the grace and mercy of God, and through good works. Of course I entered a protest from the Old Testament Scriptures against these false and dangerous doctrines, and embraced the opportunity to shew him, how a true Christian, through the intercession of Christ, hopes, and is assured, upon the authority of the Scriptures, to be saved; and how he can, with the greatest certainty, believe in Jesus of Nazareth

as the true Messiah, because he has demonstrated it so clearly through his whole life, by performing the actions predicted of him in the Scriptures, and especially through his glorious resurrection and ascension. We had after that, a long conversation upon the subject of Christianity; how it originated and gradually spread, and how it came to assume so early, such a different form from that of Judaism. Mr. M— soon afterwards began to read the New Testament, and wished to have a good ecclesiastical history. I recommended him that of Milner. From him I learnt the singular fact, that during his residence at Amsterdam, thirty Christians, principally Roman Catholics, had embraced Judaism, and had been received into the synagogue of the German Jews, but chiefly from temporal motives, as he himself confessed; two of them were Protestants, who soon after recanted and returned to Christianity. He disapproved of such conversions, and praised the Portuguese Jews, because they do not attempt to make proselytes.

Another interesting acquaintance I made with Mr. B—, a respectable Jewish bookseller, who likewise prided himself in his self-righteousness, and would not believe that man was so poor and miserable a sinner by nature, as the Scriptures represent him to be. In several conversations I had opportunities of stating to him, in the presence of other Jews, the way of salvation.

After having made this acquaintance, and consulted with my Christian friends, particularly Da Costa and Chevallier, by what method I might best make myself useful to the Jews, I received unexpectedly an agreeable visit from Messrs. Hunt and Wolff, who for a short time assisted me in my labours. As we wished to be as near together as possible, my landlady kindly offered to receive Mr. Hunt into her house, but had not sufficient accommodations for Mr. Wolff and his lady. Yet we were constantly together for the promotion of our object. Mr. Wolff had with him letters of recommendation, which paved the way to make him known to the Jews,

and as he wished to excite an early interest, he had translated and circulated several hundreds of his short address to the Jews in the Dutch language. He held also, two public meetings at Amsterdam and Leyden, and several private meetings, at which many Jews were present. By this means the account of his arrival was soon spread through the city, and although it was evident that a general prejudice and disapprobation prevailed in the minds of the Jews at his proceedings, to excite in them a desire to embrace Christianity, yet it was pleasing to see that his object to make himself known was so soon accomplished, and many flocked around to see him. Thus an opportunity was afforded him of opening the Scriptures, and making known to them the way of salvation, and we may humbly hope that, under the blessing of God, sooner or later, fruit will appear. The chief objections brought against him by the Jews were, that in his public speeches he attends so little to logical order and perspicuity, and that in his private conversations, in consequence of his sanguine disposition, he affords his adversaries so little opportunity to give their opinions, and shows so little inclination to hear, when they do speak.

In the mean while the Lord opened unto us another door, through the acquaintance of Messrs. L—— and S——, two rich English Jews, in whose houses we were well received, and at several times had an opportunity there to speak upon the subject of Christianity to friends of theirs. Those termed enlightened Jews, will readily speak with a stranger on the subject of religion, from motives of civility, and but with little real concern in the subject. In a conversation with Mr. L——, he asked me, in the presence of his family, if I, like Wolff, considered the pleasures of the world as sinful? I answered, that many pleasures were not only allowed, but necessary for the body and mind, and are by no means sinful in themselves, provided they have not a tendency to pervert our minds, and to lead us from God. Towards the end of the conversation, he congratulated himself

that he was not of the clerical order, as in his present calling he could conform to the world without doing violence to his conscience. It is remarkable, that this man, although he stumbled at every point of Christianity, yet enjoyed our society, and disregarded the ridicule and calumnies of the Jews, and said, "Although I shall not embrace your opinions, yet my house is open to you at all times, and if you and Wolff wish to converse with the Jews, I will make you acquainted with hundreds; but, you must not anticipate any success."

One evening he invited myself and Mr. Hunt to tea, and introduced me to Mr. L——, a learned Jew, as an admirer of the Hebrew language. As Mr. L—— seemed to be surprised that a Christian should find an interest in the cultivation of this language, I observed, that the Hebrew language, on account of its beauty and originality, is very interesting in itself, and deserves to be studied, but more especially because the oracles of God were first delivered to mankind in that language. This gave me an opportunity to make a few remarks upon revelation, and the lively feeling of joy and gratitude it ought to excite in our hearts, since we, without the same, have no prospect in the future world. As we conversed in Dutch,—which all the Jews and Jewesses present understood,—upon the plan of salvation, a great interest was excited, and at the end of the conversation they arose and thanked me. The next evening we, with Mr. Wolff, were again invited to Mr. L——'s. Wolff had a long conversation with an old Israelite in German, during which the family of L—— often came to me for a clearer explanation of the points in question. A young man of very interesting manners begged, as I was going away, for a New Testament, which I promised him, if he would call upon me the next day.

The next morning Messrs. Hunt, Wolff, and myself, held a conference, in which we mutually communicated our experience, and consulted upon the best plan to be pursued relative to our mission. While we were

discussing the leading points of Christianity, and the way they can with the greatest propriety be brought before the Jews, the young man just mentioned entered, and listened with the greatest attention and interest to the conversation, and soon gave us to understand that he himself had been convinced of the truths of Christianity for some time past; that he wished to become a Christian, which he hoped to accomplish in England, to which country he was on the eve of departing. The cause, which had occasioned this change in his mind, he ascribed to Hug's Evidences of the Divinity of the New Testament, which he had translated into English. I gave him a copy of Dr. Bogue's Evidences, and four copies of the New Testament, which he begged, three for his friends, who he said were more firmly convinced than himself, of one of whom he spoke with great certainty. Thus the Lord works in silence, and knows how to draw the heart to himself, even in cases where it appears most improbable.

On the evening of the 2d of May we assembled in the House of Mr. S—, to take leave of our Jewish friends, who met there for that purpose, Wolff having requested me to accompany him to Germany. The company thus met, consisted of about twenty persons. As Wolff endeavoured to give the conversation a religious turn, they were very attentive, and allowed him to speak for a considerable time without interruption. Towards the end, however, he was violently opposed, as they would not allow that man was incapable of contributing any thing towards his own salvation; and they firmly adhered to self-righteous opinions. As we were leaving them we were earnestly entreated upon our return to repeat our visits.

As I wished to be remembered by my friend H—, the rabbi in R—, before my departure I wrote him a friendly letter, in which I took occasion to mention self-righteousness as the greatest hindrance in our way to heaven.

FRANCE.

LETTER FROM REV. J. J. BANGA.

MR. BANGA has deemed it expedient to remove from Strasburg to Colmar, the capital of the Department of the Upper Rhine, the latter town being inhabited by a great number of Jews. He has the advantage of residing in the family of a pious physician, who is eminently active in promoting the cause of the Redeemer. He has had invitations from the northern parts of Alsace, where several Jews who had read the publications of the Society express a strong desire to converse with him. In a letter dated Colmar, August 22, 1827, the following particulars are worth notice.

At the anniversary of the Basil Committee for promoting Christianity among the Jews, Dean Herwig, of Esslingen in Wurtemberg, a distinguished friend of the cause, observed: "It is less difficult to prove to a Jew that the Messiah is come, than to induce him to humility before God; Jews for the most part present themselves before God with inconceivable pride, just as if he were a debtor to them, instead of acknowledging themselves in debt to him."

I myself endeavoured, and I trust I succeeded, to animate in some measure the zeal of the assembled friends, by telling them of the confessors at Constantinople. The Basil Committee cannot report much at their Anniversaries: they however hold them, in order to encourage themselves and their friends to perseverance in their gloomy situation. In these endeavours I shall always be happy to concur with them, especially as in these countries there is still so little interest taken in this cause.

At Basil I packed up nearly the whole remainder of your publications I had left there, though there were demands made for Germany and Switzerland. All my correspondents in Alsace

have taken fresh courage, in consequence of the miscarriage of the law on the press; all sorts of small publications are circulated and sought for with renewed eagerness.

I have been greatly encouraged by the following fact, which warrants us to hope that a firstfruit of your exertions for Alsace, has been brought into the heavenly garner. A sick Jew in the village of Regisheim, three hours distant from Colmar, was attended on a Sabbath of last June by a Lutheran nurse (Schabbas-goi). She observed that he repeatedly read in a small book; which proved to be your tract No. 36. She did however not venture to say any thing to him about it. But when she observed, that she considered his bodily state to be very hopeless, he replied: "Oh yes, I know I am very poorly; but I have also the comfort, to know that Messiah is come. I hope God will count to me this faith for righteousness, as he counted Abraham's faith for righteousness."

At *** there are several Jews reading the New Testament I have sent thither. One of them ventures to expostulate with Roman Catholics, taking his arguments from the New Testament; which at least proved that he reads it with attention.

At **** a Jew had for some time visited a prayer meeting of pious Christians, apparently with considerable benefit; but he removed to another place, and I heard no more of him.

In ***** there is a remarkable work of God going on. I heard of it as early as last winter; and I intended therefore to go thither last spring, just before I was prevented by indisposition.

There are several young Jews, who meet for prayer and reading the Gospel. A friend who has met them repeatedly, told me, that according to his conviction, some of them are to be considered as *sincere converts* to Christ; and that they are leading others into the same path, who promise well. This work has been promoted by the pious solicitude of some Baptists, (or Mennonites): it seems however that its rise and progress is

almost exclusively to be traced to the efficiency of the Bible Gospel, by the immediate influence of the grace of God, without the medium of human agency. A great encouragement to our circulating the Scriptures! I wish and intend to visit these people.

A French Proselyte visited me often during my stay at Strasburg. He had been the proprietor of a considerable manufactory of silk at Lyons. There he was baptized, together with his sister, by the Archbishop. But, according to his representation, he so exasperated his family and friends by this step, that they contrived to ruin his credit and his fortune, during the late great mercantile crisis. He behaved in every respect like a gentleman; he said he did not ask for alms, but for a situation to earn his bread; and he really refused to accept even any refreshment of me. But what struck me particularly, was his utter ignorance of any religious principles, whether Jewish or Christian. How could the Archbishop, who received him into his church, satisfy his own conscience? The Proselyte had a notion that as a Protestant Missionary I might have similar influence, &c. among Protestants as Roman Catholic Missionaries have among their sect. When he was undeceived, he still kept on visiting me; I every time endeavoured to inculcate on his mind the practical principles of Christianity (viz. the nature of sin and the atonement, &c.) but I saw little effect. At last he returned to Lyons, tired of his unavailing efforts to get a situation. He intended to go to his converted sister who has been married to a Professor.

MEDITERRANEAN.

THE following extracts from the Journal of one of the Society's missionaries on this station, gives an account of a dialogue betwixt himself and some Jews; and, also some interesting facts, as communicated by a lady travelling in those parts, for the purpose of

promoting religious knowledge among Jews and Gentiles.

June 4, 1827.—I went to the Female School to receive some needle-work, which Mrs. I. had employed the children to do. The writing class had just finished their lesson, and the Hebrew-master was about to commence. I took up some of the writing-books, and enquired what progress the children had made. The writing-master produced the copies of his most advanced pupils. The sentiments given for copies were good. One was to this effect, That the heart of man is corrupt, and prone to forget God in seasons of prosperity. I observed that Moses had taught this doctrine, and delivered a similar caution in Deut. vi. 11, 12. The Hebrew-master quoted the passage in Hebrew.

C. Such forgetfulness of our Divine Benefactor results from the corruption of our hearts.

Heb. Teacher. Certainly.

C. Christians believe that the heart of man is wicked: our New Testament agrees with your Scriptures on this point.

Heb. T. Yes; but God has told us that our duty is to love our neighbour, and this is the substance of religion. And we try to do so. Our rabbies say that we must love all men; and that he who robs a Jew, shall receive a hundred stripes; but he who robs a Christian, a thousand.

C. All that is well, so far as relates to our neighbour; but we have a duty to perform towards God, as well as towards each other. If we fail in this, which is the principal thing, the first and great commandment, it will avail us little to have done the best we could towards our fellow-creatures. You know the law requires us to love the Lord our God with all our heart, and mind, and soul, and strength.

Heb. T. It does.

C. If you have not done so, you are a sinner, and the wages of sin is death; the punishment of iniquity is eternal misery. How can you or I escape this?

Heb. T. That is a question which has remained unanswered these 1700 years.

C. Why is it unanswered? (The Jews were silent.) Is it likely that God, who is good and gracious, should have left us in ignorance upon a matter of so much importance?

Heb. T. Certainly not.

C. He has instructed us, and we may easily know how to escape from the wrath to come. *Your prophets* pointed out the way, and *our Saviour* clearly taught what we must do to be saved. Habakkuk says, chap. ii. 4, "The just shall live by his faith;" and our New Testament directs us to believe in the Lord Jesus Christ that we may be saved. (Acts ii. 31.) It is by faith in the true Messiah that we may escape the wrath to come.

Writing Master. But you say that Jesus sits on the right hand of God, and there must be more than one, and so more than one God.

C. We believe only what the Scriptures teach, and what your forefathers also believed. There are three persons, but only one God.

W. M. That cannot be; we cannot think so.

C. It is of no consequence what we *think*, the question is, What do the Scriptures *reveal*? I can prove that your Scriptures, as well as our's, mention three persons, and that your ancestors believed what Christians now believe on this point. Here is a little book upon the subject; it contains texts from the Old and New Testaments, and extracts from authors of your nation. (I produced one of my tracts.) The first point here is, that there exists one God. The next is, that this God exists in three persons.

The writing-master became impatient, and rather angry. I said, "This is what the book Zohar teaches, for here is an extract from it upon Leviticus, 'The mystery of אלהים is this, there are three degrees, and each of these degrees subsists by itself alone, and the three moreover are One, and united in One, and cannot be separated.' And in Bahir upon Numbers vi. 24—26, is this explanation, 'These names of the Blessed God are Three Powers, and each is like to the other, and is called by the same name.' Thus, you see, Chris-

tians believe the same truths which your forefathers received.

Heb. T. It may be so; but there has been great uncertainty on these points for many hundreds of years.

C. This has taken place because you will not compare the Old with the New Testament, praying to God at the same time, for his Holy Spirit to instruct you in the true meaning of what you read. If you would do this, you would see that the prophecies concerning Messiah have been fulfilled in our Saviour.

W. M. How so? For Isaiah speaks of peace in the time of Messiah.

C. It is true; but this prophecy has a double signification, and it will receive a double fulfilment. Peace is either spiritual or temporal. Spiritual peace is experienced by all true believers in the Messiah, for their sins are pardoned, and their consciences therefore are at rest. Moreover God is their friend, and they are at peace with heaven. This spiritual peace Christ has conferred upon his true disciples in all ages, notwithstanding the disputes and wars which have been in the world. But at his second coming he will establish universal peace upon earth, and then the prophecies will be literally accomplished.

Heb. T. That will be a happy time, and I hope it may soon come.

C. It will indeed be a blessed time, and then will be accomplished what is written in Rev. xi. 15, Isa. i. 25, 26, xxvii. 13. But for the present, it is necessary for you and me to believe with the heart in the true Messiah, who is indeed Jesus our Saviour, as you may be assured of, if you will compare the words of God in the Old Testament with the words of God in the New.

W. M. I cannot believe that Jesus is God.

C. You ought to believe what is said by your own prophets; and Jeremiah says, chap. xxiii. 6, that Messiah is "Jehovah our Righteousness." Here is another little book, which you will oblige me by reading, as it contains proofs from the prophecies that Messiah is come, and that Jesus is he." I then gave him a Tract, No. 8, Italian, and the Hebrew teacher said they had it in Hebrew, printed in

London. I said, that was very likely, but that it might be read more easily in Italian. I then shook hands with them and departed. The Hebrew teacher followed me and apologized for the other Jew, who, he said, was a man of no education, and did not know me, or my wish to do them good. I begged him not to mention it, for that it afforded me satisfaction to hear their sentiments, and to converse upon such subjects, praying God to bless the conversation to their souls.

Here follows the communication from the above-mentioned lady, which will be read with interest, accompanied with an invocation that it may please God to bless her efforts for the advancement of his kingdom.

A few days since I received some interesting information from Mrs. —, widow of General —, now at S. She has had several children's books printed, and writes to know if in other towns there would be any demand for them. They consist of religious tales. I hope to procure the distributing of them here. She mentions having disseminated 130 Diodati Bibles. But what is particularly interesting is, that some Jews are induced to converse with her on the truths of the Gospel. I cannot do better than transcribe part of her letter.

"The hour of a visit from my Hebrew friends is near. I must be brief and enter upon business. Three Jews have been in the habit of reading in the Old Testament with me. One of them is an eloquent well-informed man, of a very amiable natural character, and I have seen him occasionally show much feeling. My acquaintance with him commenced by his calling to return a tract, (*I Principi della vera Religione, &c.*) the Bible quotations of which were unfaithfully translated, he said. He then commenced a violent harangue, in which he challenged me to give good reason for the hatred which the Catholics shewed to the Jews, and poured out a torrent of abuse, which I patiently heard, and answered, not only by casting off such a stigma, but by giv-

ing such a number of Scriptural reasons, for real Christians regarding the Jews with respect and affection, that surprise and pleasure quite overcame him, and he burst into tears. He has continued since then to come every Saturday, generally for three hours, and though the Lord has not yet been pleased to reveal himself to this poor Jew, yet it is cheering to see his deep-rooted prejudices giving way. At first, he would not look into the New Testament, now he listens to many chapters of the epistles with evident pleasure. He was so delighted with the eleventh of Romans, that he mentioned it to a Roman Catholic priest, who *wisely* told him, that St. Paul never wrote it, but it was introduced by heretics for their own purposes, and was not in the *true* translation. Though I have scruples to give the Martini version to Roman Catholics in general, yet I should like to enable the Jew to prove the truth of St. Paul's Epistles to the *soi disant* Christian, and if you can send me one by the bearer, you will much oblige me."



INDIA.

COMMUNICATIONS FROM MR. W. BANNISTER.

THE following communication from Madras is from Mr. W. Bannister, the Corresponding Committee's Secretary there, and is dated July 14, 1827:—

Some time has elapsed since we have heard from the Parent Society in London; we cannot but entertain a fear lest our little work in this part of the world should have lost that interest amongst the good people of England that it formerly had. It is most true, that our operations in this country have not been so successful, and carried to such an extent, as to present much interesting matter for a zealous community, but still we have done our best, and on the whole have great encouragement to continue our labours. We have marvellously triumphed over prejudice in many cases. We have been instrumental in imparting good education to many degraded

Jews, who, without our assistance, could never, in all human probability, have been able to read the word of life. We have also distributed amongst them the sacred Scriptures and tracts, and possessing, as they do, the ability to read them, who shall presume to say, that no grain of all this seed shall spring up and bear fruit?

In our last joint letter, we informed you that we had established schools in Bombay, and the accompanying returns will shew you that all circumstances considered, we have since been tolerably successful. In reference to this school, the Rev. Mr. Davies, the senior chaplain in Bombay, writes in the following terms:—

"With respect to the school, there is no doubt that he (that is, Mr. Sargon) has done wonderfully, and formed it in the midst of almost inconceivable opposition—an opposition arising not only from the novelty of such effort for the benefit of the Jews *specifically*, and the suspicion which oftentimes attends novelty—but from the deep-rooted prejudices and ignorance of that portion of the people here, as well as the almost unparalleled degradation of mind and habit into which they are sunk."

It is almost impossible to describe the extreme degradation of the Jews in this part of the world, to an European, who knows so little of Asiatic habits and customs; but to an Indian their character would be perfectly intelligible, when he was informed, that with the wickedness of the worst of the European Jews, they have united every evil habit of the Hindoo.

We have it accordingly in contemplation to establish other schools at Panwal, in the vicinity of Bombay, as soon as the present rains are over, and Mr. Sargon has a brother who is studying the Mahratta language, with the view of his becoming a schoolmaster therein.

It will no doubt be very gratifying to you, to learn that three of the youths educated in the Cochin schools have been examined by the Rev. S. Ridsdale, and have been reported by him to be qualified to undertake the situation of schoolmasters in the establishment about to be formed near Bombay.

You will be glad to hear that we have had our funds recruited this year, by the usual assistance from Calcutta; this, we trust, will enable us to proceed through the year, without again making any demand on the Society's funds in England.

As the immediate sphere of the Society's operations in this country is likely to be in Bombay and its neighbourhood, it has appeared highly desirable to the Corresponding Committee, that a Committee should be formed in that place, to take the immediate superintendence and control of the Society's affairs there. Some communications have already passed between this Committee and the Rev. Mr. Davies on the subject, but nothing has yet been definitely settled.

The schools at Cochin go on quietly, and I hope prosperously, under Mr. Harrington, the English schoolmaster, superintended, however, by the Rev. S. Ridsdale. As Mr. Sargon's services are now not required at Cochin, it is the intention of the Corresponding Committee to keep him at Bombay, and to extend his services in that quarter as widely as may be practicable.

Mr. Bannister transmits a letter from Mr. J. Harrington, dated Cochin, Jan. 12, 1827, addressed to the Secretary of the Madras Corresponding Committee, from which we give the following extracts:—

I send you the report of the schools. Upon the whole they are prospering. The first is increasing daily, and though the second has fallen off, this has arisen, not from the indisposition of the Jews to send their children, nor from the inattention of the teachers, but rather from the poverty of the parents, who have been obliged to employ them in earning their bread.

To encourage the monitors, the Committee voted seven rupees a month as a reward for diligence. For some time we went on well, and I expected we should have all the children in Jew Town. Occasion, was, however, taken to report that we had not only established a school to lead away the minds of the children, but that we were giving them money to intrigue

them, and that the parents would do well to take care, for that shortly the Christians would seize their children and make soldiers of them. This report seriously affected the minds of some, who prohibited their children receiving money. The monitors, on the other hand, felt the loss of the reward of their services. The first boy said the report was set on foot by those who were enemies to both the school and the children, and that it was a very hard thing that he should lose what the gentlemen were so good as to give him, and entreated me to continue to bestow the reward. I told him that, under existing circumstances, I could not accede to his request, but that if he behaved well, I would appoint him assistant Hebrew teacher, at four rupees a month. I hope the Committee will approve of this, as this boy is of most essential service in all the departments of the school, and in inducing people to send their children. Indeed he is my principal helper here, I hope, therefore, the Committee will approve of what I have done.

As an evidence that the schools are esteemed useful by persons of intelligence there, the following testimony may be offered:—

Col. W. H. Stanley, on his way to Bombay, touched at Jew Town, and having heard that there were schools there, established by the Society, he asked where I resided, and called upon me. He enquired as to the objects of the Society in establishing schools amongst the Jews, and after I had imparted to him all the information I could on the subject, I gave him some of the publications of the Society, which he received with pleasure and politeness. The school having been dismissed before he called, I requested him to renew his visit the next day, and examine the children, which he did. He was gratified with them, and expressed great satisfaction at the establishment of schools at Jew Town by the Society. He desired me to call on him the next day, which I did, when he gave me fifty rupees as a donation to the Society. I enclose an order for the money in favour of the Treasurer.

The Resident at Ernacoolam has given permission to open a school there; he has afforded me every encouragement, and ordered the Dewan to settle the business immediately, which he did; and the Dewan sent me word shortly afterwards, that all was settled. I hope soon to hear from the Committee about it.

This letter is accompanied by a list of the names of the Jewish children, their age and description, also when admitted, and when removed.

Mr. Bannister also forwards a letter from Mr. Sargon, dated Bombay, June 30, 1827.

Encouragement is held out that through the schools in India, true Christian knowledge will be communicated to the children, and by them to the parents. He thus writes:—

I have lately visited Mahim, in the company of the Rev. Mr. Graves. This place lies on the north part of Bombay, being about six or eight miles distance from the fort. We had a long conversation respecting the present state of affairs here, and the want of more labourers in this part of the Lord's vineyard.

We visited two or three schools about this part belonging to the American Institution. In one of these schools there are five Bene Israel's children, who are the inhabitants of Mahim. There are, as I was assured by an intelligent man, about ten houses of the Bene Israels in this place; most of them are employed in cultivation, and a few are employed in the Bombay army. After we had visited the schools alluded to, and examined the children, Mr. Graves and myself called on the Bene Israels, and met a few of them, but as they did not manifest the least inclination to hear us, we did not enter into any religious conversation with them. Afterward we called on the old Gemidar, who had lately removed here with his family from Bombay, and of whom I have observed to you, in one of my former letters, how he was delighted to hear respecting the Christian religion, and to whom I have always read,

when he was in Bombay, the prophecies contained in the Old Testament respecting the promises of the Messiah, his birth, sufferings, death, resurrection, and exaltation, &c. Mr. G. was very much pleased with the old man, because of his readiness to hear, and on account of his submissive and teachable disposition. We had a long conversation with him. There was another man present, who heard all our conversation, but paid very little attention. Mr. G. read to them out of the Mahratta New Testament, (which I had procured for the old man when he was in Bombay,) some portion respecting the fulfilment of the ancient prophecies in the person of Jesus Christ. The man faithfully confessed to Mr. G. the difficulty and obstacle he has, because of his people; and said, if he should disclose to his people any thing of what he feels with regard to the Messiahship of our blessed Saviour, he is quite sure that he should be excommunicated from their community. I have particularly advised him to continue reading the New Testament with prayer to God, and also to read the tracts which I have procured for him; at the same time I advised him to send his two daughters, whom he had removed lately from our Hebrew school, to the Mahratta school established at Mahim, that they may learn to read, by any means, the Word of God.

May 21, 1827.—Three Bene Israels of high rank in the army, lately arrived here from an out-station, visited our school, and heard the children read, and saw their hand-writing. They appeared to be highly pleased with the improvement of the children and the good order of the school. One of them said to the others, that he saw many hakums (i. e. Arabian Jews) were employed to teach their children, but none of them took the trouble to bring them forward in their learning, and then left off teaching. One asked me how I came here to establish this school, and by whom the expences of it were defrayed? I replied, that I came here by the order of a body of pious and good English gentlemen of Madras: "I have already established two schools in Cochin, for the Jews' children that are there, and all the expences were de-

frayed by these and other gentlemen and ladies, through their generous subscriptions." They expressed their approbation of, as they have already experienced, the generous and charitable disposition of the English gentlemen, and the trouble that they take to do good to every nation under heaven.

May 24.—I called on the brother of David Commandant, named Abraham, in order to ascertain why his two boys had not attended the school since the commencement of this month. I met him on the road, and after saluting each other, as usual, I enquired whether his children were sick, for they had not attended the school lately? The man very boldly answered, "I will not send my children any more to any of the charity schools, especially the schools established by Christians. I have read in a small book lately published in the Mah-ratta language, that Jesus Christ is Messiah the son of David and Abraham. Moreover there was written that Jesus is the God of heaven. We cannot bear to hear such blasphemous words—we never read in our books such words. Some time ago, when Mr Hall preached to our people about these things, we confuted and confounded him. We know Jesus was a man, and was circumcised, like us Jews, and observed our sabbaths, feasts, and all the ceremonies, and now this book says, if we do not believe in Jesus we shall all go to hell. Now we are well convinced your motive for establishing schools, and teaching our children, and explaining to them according to your (Christians) expositions, is by and by to make them believe that Jesus Christ is Messiah, and the God of heaven and earth, and what not; and in such way draw their young minds gradually after you, and make Christians of them. No, we should rather lose our lives than our faith. This is the only consideration that prevents, not only me, but many of our people, from sending children into your schools; were it not for this your school would have been filled with our children now." All my arguments to persuade the man of his erroneous ideas were in vain; consequently, I told him plainly that

our sole object is to instruct the children in their own books, and the writings of their own prophets, and when they will be able to understand them, they are at liberty to choose what religion they would think proper. But there will be no kind of compulsion whatever to any one, to force them to become the professors of Christianity.

May 30.—Joseph Salah, an Arabian Jew, called at the school, and said that he could prove the Bene Israels are the descendants of the Gib-eonites, because they are addicted to the worship of the heathen deities, and at the same time observe a few articles of the Jewish religion.

The following dialogue is interesting:—

June 11.—An Arabian Jew called on my brother, to ask of him some direction respecting their ceremonies on the *ציצית*, or fringe. I told him that I was very glad to find him anxious about the outward ceremonies, but was very sorry to observe that they do not ask, as the Jews of old, What shall we do to be saved? The Jew replied, "As long as we perform the precepts of the law, as our rabbies prescribe, we are entitled to paradise. Our rabbies say, *כל ישראל יש להם חלק לעולם הבא* or, There is a portion reserved for all Israel in the world to come."

I. Do you mean to all classes of Israel, without any distinction whatever?

Jew. To every one, without any distinction whatever; for it is said, *ועמך כלם צדיקים*, "And the whole of thy people are righteous." And even if any of the Israelites be leading a wicked life, God will give him, at his death-bed, a repenting spirit, and it would be sufficient, if he had shed a drop of tears before his death, and then he will be saved from hell, after a certain period of punishment, according to the proportion of his crime that he had committed in this world, which will fit him for Paradise.

I. I can tell you, upon the authority of the Holy Scripture, that you, as well as every one that holds such an opinion, are very much in error

for it is expressly testified in the Scripture, "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, Shall he live?"—I earnestly told him not to depend upon his own righteousness, according to the opinion that he entertained of himself, but to hear what the prophet Isaiah says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Wherefore I will direct you to **משיח צדקינו**—the Messiah our Righteousness,—for he is the Lord for whom we have waited, and he will save us, and we will rejoice only in his salvation. I know we will not agree in our opinion, and we shall never come to any conclusion, consequently I will take my leave, and go to look after my living.

With regard to the school, you will be pleased to observe, by the enclosed report, the present state of it:—Two boys and two girls have gone out of Bombay with their relations or parents, three girls and four boys have been taken out by their parents, and three of the larger boys have been employed as assistant Mahratta-teachers in the American Girls' Schools. These boys attended both schools formerly, and began to read Hebrew fluently. Only one boy was struck off for non-attendance. Notwithstanding this diminution, the school is still, under the blessing of God, growing firm, and triumphs over its opponents.

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Oxfordshire.

THE Anniversary Meeting of the *Oxford and Oxfordshire Auxiliary Society* was held in the Town Hall in that city, on Wednesday, the 12th of March. Major Stratton having been called to the Chair, the Report was read by the Rev. Mr. Bulteel, Fellow of Exeter College, and one of the Secretaries of the Auxiliary Society.

Resolutions were then moved and seconded by Dr. Macbride, Principal

of Magdalen Hall, and the Rev. C. S. Hawtrey; Col. Tilson, and Rev. A. McCaul; Rev. C. Simeon, and Rev. W. Way; Rev. W. Marsh, and Sir Joseph Locke; Rev. Mr. Browne, and Rev. J. Hill. Collection £30. 2s. 6d.

Berkshire.

The Anniversary Meeting of the *Wantage Auxiliary Society* was held at the Infants' School Room in that place, on Thursday, the 13th of March, the Rev. Wm. Chambers in the Chair. The Meeting having been opened, with some appropriate collects from the Liturgy, by the Rev. Mr. Bird, Curate of the parish, the Report was read by the Rev. G. Knight, of Harwell. Resolutions were then moved and seconded by the Rev. R. Meredith, and Rev. C. S. Hawtrey; the Rev. Mr. Yorke, and Rev. Mr. Knight; the Rev. Mr. Butt, and Rev. Wm. Marsh. Collection £10. 5s.

A Sale of Ladies' Work was held in Wantage the same day, for the benefit of the Society.

In the evening the Rev. W. Marsh preached in aid of the cause at *Aston Tirol*, the Rev. Mr. Campbell, Curate. Collection £9. 3s. 6½d.

The Anniversary Meeting of the *Berkshire Auxiliary Society* was held on Friday, the 14th of March, at the Town Hall, *Reading*. The Rev. Mr. Hulme having taken the Chair, the Report was read by the Rev. G. Stevens, one of the Secretaries. Resolutions were moved and seconded by the Rev. Mr. Boswell, and Rev. C. S. Hawtrey; Rev. Mr. Parr, and G. Ring, Esq.; Rev. Mr. Price, and Rev. J. Sherman; Rev. J. Howard, and Rev. G. Stevens; Rev. J. More, and Rev. W. Marsh. Collection, including donations, £43.

EPISCOPAL JEWS' CHAPEL LADIES' ASSOCIATION, IN AID OF THE FUND FOR SENDING MISSIONARIES TO THE JEWS.

THE two Annual Sermons in behalf of the above Association, were preached at the Episcopal Jews' Chapel, on Sunday, March 9, by the Rev. W. Marsh, A.M. Collections £28.—This female association has, under the Divine blessing, contributed to the funds of the Parent Society, since its formation, £1670. 3s.

NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, April 6.

Subject.

MESSIAH'S RESURRECTION.—Ps. xvi. 10.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Barker, Mr. J. G. Holborn-hill	10	10	0	London: Blackheath Ladies, by Hon.			
Briggs, late Rev. G. York	10	0	0	Mrs. Foy	4	7	8
Byard, Miss, collected by her	0	13	0	Clapham, by Jos. Wilson, Esq.	75	18	0
C. C.	40	0	0	Percy Chapel, by Rev. S. G. Garrard	15	10	6
Clarke, Dr. G., Missionary in the Medi-				Do. do. a Friend of Israel, by Rev.			
teranean	92	11	11	J. H. Stewart	100	0	0
Feilde, F. B. Esq.	1	4	0	Maidenhead, by Mrs. Bishop	9	3	0
F. M.	2	2	0	Maidstone, by Mrs. Pranec	8	16	6
Gower, Rev. W. Lev. by Mess. Hoares	21	0	0	Margate, by Miss Jarvis	7	0	0
Hancock, Mr. Wolverley, Worcester,				Manchester, by B. Braidley, Esq.	18	1	8
by Rev. J. Fletcher	5	0	0	Do. Ladies, by do.	76	5	4
Lady at the Scotch Church, by Rev. J.				Morent, near Uppingham, Rutland, by			
Arundell	2	2	0	Rev. H. Mortlock	7	11	2
Leach, Miss, collected by her	2	10	0	Newcastle-on-Tyne, by D. Akenhead,			
Lyttleton, Miss, 25, Mornington-place,				Esq.	79	16	0
Hampstead	0	13	0	Norfolk & Norwich Ladies, by Miss			
Malpas, Miss, Knightsbdg. coll. by her	1	1	0	Hancock			
Seward, late Mrs. Hereford (Legacy) ..	25	0	0	For General Purposes ..	86	16	11
Smith, Mrs. Chapter-house, coll. by her	2	12	6	Schools	36	7	0
Taylor, Mrs. M. A. by Messrs. Hoare ..	10	0	0	Heb. O. & N. Tests.	80	9	7
Teale, late Mrs. Jane, Hull (Legacy) ..	19	19	0	Palestine Fund ..	13	14	0
Wood, Mr. John, Waltham Abbey	0	10	0				
Woodcock, Mrs. Eliz. Cheltenham, by							
Mr. Hunt, Lower Shadwell	20	0	0	Oxford, by Rev. J. Hill	223	8	0
Berkshire: Wantage, by Rev. G. Knight	89	0	0	Portsmouth, by John Allcot, Esq.	40	0	0
Bervick-on-Tweed, by Mrs. Ainslie ..	16	10	6	Retford, by Rev. J. W. Brooks	13	17	0
Birmingham, by Rev. E. Palmer	52	8	6	Rochester, by Rev. W. T. Staines	30	0	0
Do. do. Ladies' Association	17	11	6	Ryde, Isle of Wight, by Mrs. Young ..	2	10	0
Bolton, by Rev. W. Thistlethwaite	25	0	0	Sandhurst, Berkshire, by Mrs. Phelan	5	5	0
Brewham, Somerset, by Mrs. Dampier ..	22	6	0	Scotland: Falkirk Society for diffusing	7	0	0
Burton-on-Trent, by Mrs. Dancer	7	2	0	Religious Knowledge, by Rev. D. H.			
Cambridge Ladies, by Rev. C. Simcon	73	1	2	Maekenzie	5	0	0
Cambridge Undergraduates, by A. T.				Greenock Society, by Rev. John			
Carr, Esq.	19	3	0	Scott, D.D.	36	0	0
Charmouth, by Mrs. Robt. Kennaway	6	1	0	Perth Ladies, by Rev. A. Pringle,			
Cheshire, by G. B. Cranville, Esq.	102	17	7	D. D.	42	4	0
Clarc, Suffolk, by Rev. G. Wightman	5	3	7	Stranraer, by Rev. W. Synnington	8	0	0
Colchester, by C. Boufflower, Esq.				Sheffield, by R. Hodgson, Esq.	5	15	0
For General Purposes ..	103	0	11	Spraton, Northampton, R. Ramsden, Esq.	2	17	0
Schools	1	1	0	Stapleford, Ilerts, by Rev. C. Prowett	3	0	0
Heb. O. & N. Tests.	30	15	1	St. Arvans, nr. Chepstow, by Miss Jones	15	0	0
Foreign Missions ..	12	10	0	St. Ives, Huntingdon, by Miss Osborn,			
Palestine Fund ..	8	18	10	for Heb. O. & N. Tests.	10	0	0
				Sudbury, by Miss Dupont	3	18	0
	246	5	10	Suffolk Aux. by Rev. J. Charlesworth	50	0	0
Collingham and Langford, by W. Wool-				Tainworth, by Rev. F. Blicke	10	0	0
ley, Esq.	14	12	0	Taunton, by Rev. J. H. Stephenson.			
Derby, by Rev. Rd. Simpson	200	0	0	For General Purposes ..	90	0	0
Dorchester Ladies, by Rev. J. L. Jackson	70	0	0	Heb. O. & N. Tests.	1	1	0
Do. Sherborne, by Misses A. & H. Spratt	10	14	6				
Dorking, Surrey, by Mrs. Stent	10	4	10	Tunbridge Wells, by Mrs. Freeman	91	1	0
Glasbury, by Mrs. Jones	9	14	0	Westgate, by Mrs. Loft	17	3	0
Guernsey, by G. Dobree, Esq.	40	0	0	Wilmington, nr. Lewes, by Rev. R. P.	3	13	0
Henley-on-Thames, by L. Charleson, Esq.	2	12	0	Blake	5	0	0
Do. by Rev. H. C. Ridley, Hambledon				Workington Ladies, by Miss Bowman	5	2	0
Rectory	2	3	6	Worthing, by Miss Burford, for Heb.			
High Harrowgate, by Rev. T. Kennion	3	14	4	O. & N. Tests.	4	11	0
Hull, by John Hudson, jun. Esq.	20	1	0	Worton, Oxfordshire, by Mrs. Mayers	1	2	1
Ireland, by Rev. Wm. Bushe	350	0	0	Yarmouth, by Mrs. S. Burton.			
Jersey, by Rev. J. Fillent	2	10	0	For General Purposes ..	5	0	0
Knarsboro', by Rev. T. Gell	5	7	0	Heb. O. & N. Tests.	1	0	0
Leeds, by Miss Hey	3	0	0				
Do. Ladies, by J. Dixon, Esq.							
For General Purposes ..	57	6	7				
Heb. O. & N. Tests.	2	2	0	York, by Jon. Gray, Esq.	250	0	0
	50	8	7				

NOTICES TO CORRESPONDENTS.

We are requested, by the Provisional Committee for aiding the establishment of Institutions on the Continent for the employment of Converted Jews, to acknowledge the receipt of the following sums:—Rev. S. R. Maitland, Gloucester, £10. 10s.; Rev. C. Simeon, Cambridge, £30.; Sir Thomas Baring, Bart. M. P. £50.; and a Lady in Ireland, £1. 1s.—Also, towards building the English Church at Warsaw, Right Hon. Sir G. H. Rose, Bart. M. P. £5.; A Friend, £3.; Rev. T. Bellett, Cork, £1.; A Friend, 10s.; Lady at Woburn, £1.; Rev. Dr. Macbride, Oxford, £1. 1s.; Rev. J. Hill, Oxford, £1. 1s.; and from Cheltenham, by Rev. F. Close, £22.

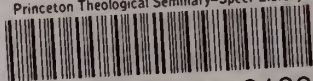
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